

THE

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Translated by various Sanskrit Scholars

VOL. I

ISA, KENA, KAṬHA, PRAŚNA, MUṆḌAKA AND MÂṆḌUKA UPANIṢADS

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IŚÂVASYA UPANIṢAD

INTRODUCTION.

The Upanisads, when first presented to the scholars of the West, through the Latin translations of M. Anquetil Duperron, evoked an amount of enthusiasm perhaps second to none. But the aspect of the Upanisads that the West learnt, was the Philosophical side of them—the side whose ablest exponent in India was the great Śankarâchârya. The religious and devotional aspects of these Revelations were never brought into prominence before the Western scholars, and many forget that they have any such side. The great Vaisnava teachers like Râmânuja and Ânanda Tirtha (Madhva) were exponents of the religious and devotional sides of these heirlooms of humanity. The masses of India are saturated with these Upanisad teachings in that aspect only.

There are scarcely however any translations of these Upanisads in English in this light. Therefore we need not make any apology in presenting to the readers of the Sacred Books of the Hindus with a translation of these books from the religious and devotional points of view, according to the school of Madhva Âchârya. Our attempt covers a different field altogether—a field not much known to the public either in the East or the West.

Madhva was the great teacher of the dualistic Vedânta. He was born, according to Mr. Krishna Swami Iyer, in 1199 A.D., but according to Mr. Krishna Sastry, 1238 A.D.* His death is shrouded in mystery. He is said to have been touring in his last years (that is, towards the close of the 13th or beginning of the 14th century) in the Sub-Himalayan regions from which he never returned. During the Middle Ages, Sanskrit learning took shelter in Southern India—all the great Reformers and Founders of the different schools of thought, generally hailed from the South. Śankara, Râmânuja, Madhva, Sâyana, &c., were all Southern Brahmins. Madhvâchârya appears to have received a liberal education. In those days a knowledge of Persian was considered to be a *sine qua non* of an elightened scholar. It is surmised that Madhva knew Persian and held discussions in that language. The horizon of view of Madhva was consequently wider than that of purely Sanskrit scholars.

The Upanisads were employed by Śankara as a weapon to fight the Buddhists. He, therefore, naturally ignored or kept in the background the doctrines of faith and devotion and prominently laid stress on those texts which afforded an answer to the rationalistic atheism or agnosticim of the heterodox sects passing under the name of Buddhism,

* Sri Madhva and Madhvaism by C. N. Krishna Swami Aiyer, M.A., p. 15

Jainism, &c. When Brâhmanism was again established in India—the time came to revive these peculiar dectrines--essential features of every devotional religion. Madhva had not, therefore, far to go for them. The doctrine of Monotheism is in the Vedas, but later innovations had thrown it into the background.

All religions, if they are religions and not merely man-made medley of morality, ethics, philosophy and rhapsody—are from God ; as all poetry is from the Higher Self, if it is not a mere versification All religions, therefore, must have all the elements of truth, more or less well defined. Some religions, in the course of their development, lay more stress on one aspect or element of Truth, and put the others in the background, while other religions bring forward some other element. Thus arise all their differenc s. But as all living creatures—vegetables or animals—have one protoplasm for their bodies—so with all religions. They have one basic body of Truth called the Veda in India.

It gives me great pleasure to acknowledge here the help I have received from the translations of Raja Ram Mohan Roy, Prof. Maxmuller, and Dr. Roer.

Among the Upanişads the Îśâvâşya stands first. It is perhaps the oldest of them all. It forms a part of the Mantra portion of the Veda itself, in fact it is the fortieth chapter of the White Yajur Veda, while other Upanişads are generally portions of the Brâhmanas. If the Mantra portions are older than the Brâhmanas, and they must be so, as the text is always older than the commentary, then there can be no doubt that this Upanişad is older than the Brihadaranyaka which, according to some, is the oldest of all. Many Mantras of this Upanişad are to be found in the Brihadâranyaka. Thus the traditional order of the Upanişads, with the Îśâvâşya as the first, has an historical foundation.

This Îśâvâşya is perhaps the most mystical of all. As Madhva points out, it contains the great ineffable name of God, *i. e.*, "I AM THAT I AM":—"SOHAM ASMI." In the Zoroastrian Faith also this is one of the most secret names of the Lord, as is shown in the following extract from Hormuzd Yasht : —

Then spake Zarathustra : Tell me then, O Pure Ahuramazda, the name which is thy greatest, best, fairest and which is the most efficacious for prayer :

Thus answered Ahuramazda: My first name is Ahmi—I Am— * * * * and my twentieth is Ahmi yad Ahmi Mazdao—I am that I am. (Avesta, XVII, 4 and 6.)

This too was also the most secret name of God among the Jews, as we learn from the Old Testament, Exodus, Chapter III, verses 13 and 14.

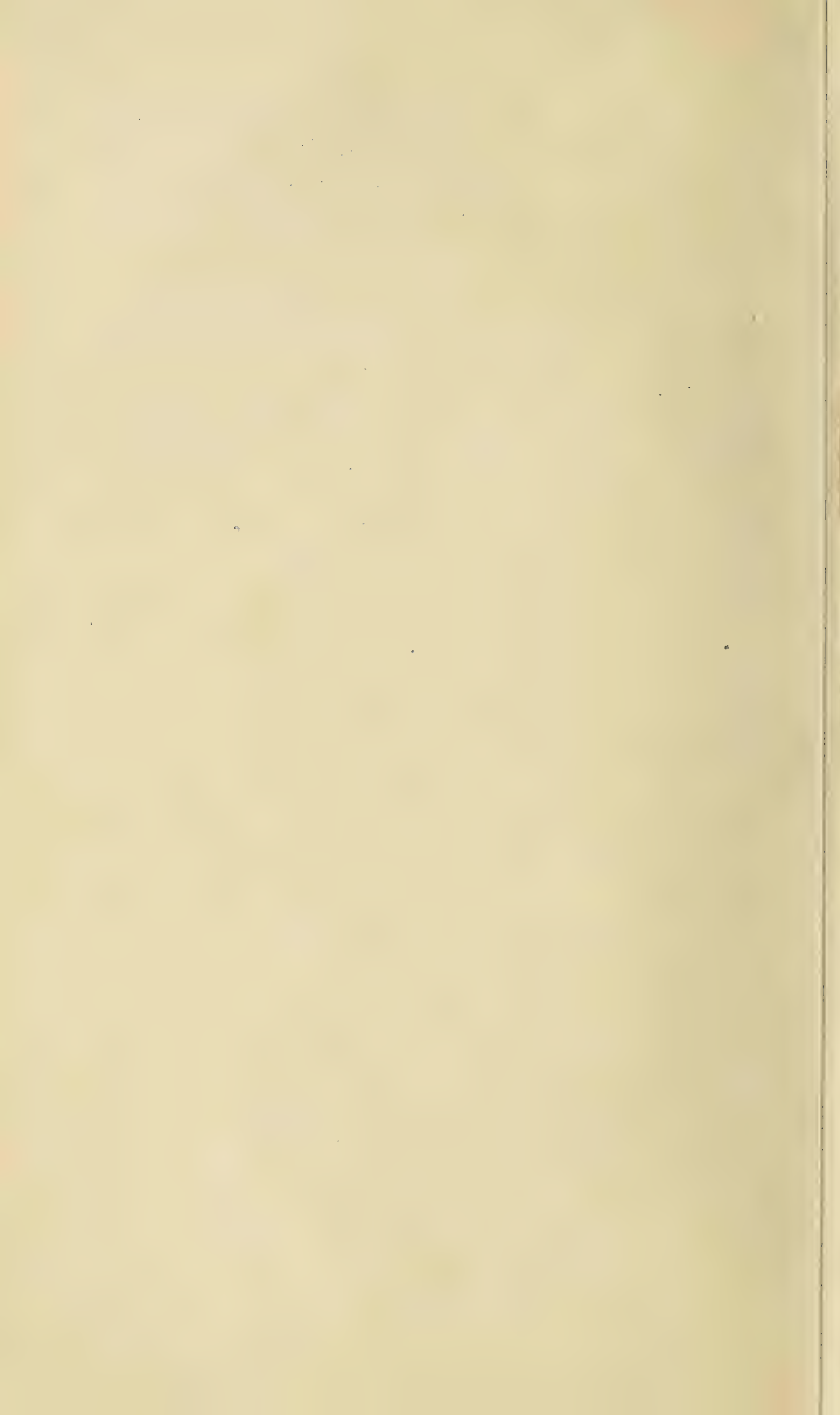
"And Moses said unto God, Behold, when I come unto the Children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, what is his name? what shall I say unto them?

"And God said unto Moses, I AM THAT I AM: and he said Thus shalt thou say unto the Children of Israel, I AM hath sent me unto you."

Thus among the Israel also both these names were well-known—God is called "I AM" or Ahmi of the Pârsis, and Asmi of Madhva; and also "I AM THAT I AM," the same, word for word, as "Ahmi yad Ahmi" of the Pârsis, and So'ham Asmi of Madhva.

Another point which Madhva clearly brings out is the indwelling of the Lord in Asu. Now Asu is a word derived from $\sqrt{as}$ 'to be,' 'to breathe.' Asu means 'life,' 'breath,' or Praṇa. It is the First Begotten of God, the Spirit. The God *dwelling* in Asu is called Asura (or Ahura of the Pârsis)—the Active Saguṇa Brahmaṇ. This Asu or Prâṇa is the Christ-principle of the Gnostics. These strange coincidences cannot all be accidental. They prove that all prophets—whether Zarathustra or Moses or Madhva—were messengers of the Great White Lodge: and so naturally taught the same doctrine. In fact, Dr. Speigel is of opinion that the word Ahura (the principal name of the deity in the *Zendavesta*) is identical in meaning with the word Jehova. Ahura literally would mean the Lord of Ahu or Life or existence. The word "ra" means "who takes delight in." It is Ahu or Asu or Christ in whom the Lord takes delight, and through whom and by indwelling in whom the whole universe is created. Ahu or Asu is also the name of God, and Asura would mean "The living delight."

Another keynote struck by Madhva is his interpretation of the triplet verses 9—11. He enunciates the great altruistic doctrine, so gloriously illustrated in the lives of all great Teachers, that a great responsibility rests with him who knows. He is bound to teach others in order to dispel the ignorance of the world: otherwise his lot is even worse than those of the ignorant.





ISÂVÂṢYA UPANIṢAD

Peace chant.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

पूर्णम् Pûrṇam, full. अदस् Adas, that, the above. पूर्णम् Pûrṇam, full. इदम् Idam, this, the manifest. पूर्णात् Pûrṇât, from the full. पूर्णम् Pûrṇam, the full. उदच्यते Udachyate, proceeds. पूर्णस्य Pûrṇasya, from the full. पूर्णम् Pûrṇam, full. आदाय Âdâya, subtracting. पूर्णम् Pûrṇam, full. एव Eva, even. अवशिष्यते Avaśiṣyate, remains behind.

Om. That is Full, this is full, from that Full, this full emanates. Taking away this full from that Full, the Full still remains behind, Om. Peace, Peace, Peace.

MADHVA'S SALUTATION.

Salutation to Hari, the Lord of all Sacrifices, who is full of bliss, whose body is of wisdom, and who is eternal, and the upholder of this universe which consists of the eternals and non-eternals.

Note.—Viṣṇu is called the Sacrifice also, because He is the enjoyer of all Sacrifices. Sacrifice or Yajña is another name of the Lord. Beings whose happiness is imperfect are running after external objects in order to complete their happiness. Surely Hari is not the enjoyer of sacrifices in this sense, for His happiness or bliss is perfect and full. His enjoyment, therefore, is a mere 'lîlâ' or sport, in order to show condescension to His devotees by accepting their offerings. Hari possesses infinite bliss, because He is the upholder of the universe. The eternals are the Jîvas or souls. The non-eternals are the bodies and other material objects, which change their forms. If the Lord be absolutely without a body, then He cannot uphold the world; if He has a body then He would be subject to death and decay. To answer this dilemma the verse uses the words "whose body is of wisdom" and "who is eternal." The body of the Lord consists of jñana matter, and is eternal.

Salutation to the Guru, and to Hari from whom alone comes incessantly the illumination and increase of the knowledge of Brahmâ, Rudra and of other devas, and even of Śrî.

Note.—It is customary to salute the Guru after saluting the Iṣṭa devatâ: Madhva follows this custom by bowing to his Guru also; but that Guru is Hari Himself. In the case of Brahmâ and other devas, there takes place an acquisition of knowledge. In the case of Śrî there is never a want of knowledge in her, and so she is mentioned separately. Though Śrî, called also Ramâ, is eternally free and possesses knowledge, yet that knowledge is under the Lord. Hari is, therefore, the sole and the only Guru. Others are Gurus by His command and direction.

MADHVA'S COMMENTARY.

Manu called Svâyambhava praised the Lord Viṣṇu when He appeared as Yajña, the son of Âkuti, with the verses of this Upaniṣad.

[*Note.*—There is an ancient warning that no one should perform a sacrifice for himself or for others, study himself or teach others, unless he knows the four-fold laws regarding every mantra. These are (1) the devatâ of the mantra, (2) the musical note of the hymn, (3) its seer or Ṛiṣi and (4) its meaning. The meaning and the metre of a mantra can be found by reading the mantra itself. The other two require to be taught. This is done here. The Ṛiṣi is Svâyambhava Manu and devatâ is that incarnation of Viṣṇu called Yajña, the son of Âkuti. But how do you know this? Madhva answers it by quoting Brahmâṇḍa Purâṇa.]

Thus we learn from the Brahmâṇḍa Purâṇa. "Svâyambhava Manu praised with collected mind Viṣṇu who had incarnated as his daughter's son, and was named Yajña, by means of these verses of the Iśâvâṣya Upaniṣad,

"The ferocious Râkṣasâs, who had come to devour him, as soon as they heard the chant of these mantras, could not bear (the strong vibrations of these) and so they left him unmolested, and thus he was delivered by Yajña from them. These Râksasâs, who could not otherwise be destroyed, were killed by Yajña.

"The Lord Hara had given two boons to these Râksasâs, by which they had themselves become incapable of being slain; and they could kill with impunity everybody else. But Hari is Lord of all, and so He transcended Śiva also, for who is higher than he?"

In the Bhâgavata Purâṇa also this is the meaning given to this Upaniṣad. (See Bhâgavata Purâṇa, VIII Skandha, I Adhyâya, &c.)

Note.—In the Bhâgavata Purâṇa, Book VIII, Chapter 1, Svâyambhava praises Hari who had incarnated in his family as his daughter's son. As he uses the first of these verses to praise Hari, it is clear that he must have been the seer of these verses; and as Hari in His incarnation as Yajña is the person addressed in that Purâṇa, He is fitly called the devatâ of this Upaniṣad. Madhva always quotes some Purânic authority for his apparently strange interpretations. It is clear from these apt quotations, that the school of thought which he represents existed long before him. These Bhâgavatas had already propounded a system of interpretation of their own. Madhva, by his genius, gave an impetus to it, which still reverberates throughout India, wherever the religion of the Heart has flourished, and is not overpowered by the religion of the Head.

MANTRA I.

ॐ ईशावास्यमिदꣳ सर्वं यत्किंच जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥ १ ॥

ईशा Iśâ, (ईशस्य आवास्यं=ईशावास्यं) by the Lord, of the Lord. वास्यम् Vâṣyam, (आवासमर्हतीत्यावास्यं ; अनुप्रविष्टं) worthy of being dwelt in, entered. इदम् Idam, this. सर्वम् Sarvam, all. यत्किञ्च Yat-kiñcha, whatsoever. जगत्याम् Jagatyâm. (प्रकृत्यां) in tke Prakṛiti. जगत् Jagat, moves, becomes modified or undergoes change. तेन Tena (ईश्वरेण) by thât, (Lord). त्यक्तेन Tyaktena (दत्तेन वित्तेन) renounced, allotted, given, *i. e.*, whatever comes providentially. भुञ्जीथाः Bhuñjithâḥ (भोगं कुर्याः) enjoy thou. मा Mâ, do not. गृधः Gṛidhaḥ (आकांक्षेयाः) beg, covet. कस्य Kasya (राजादेः) from any. स्वित् Svit (अपि) even, verily. धनम् Dhanam, wealth.

1. All this whatsoever that moves in Prakṛiti (does so because it) is indwelt by the Lord. Enjoy thou what He hath allotted to thee, and do not beg from any (though he be a king), for wealth.

MADHVA'S COMMENTARY.

The words îśâ vâsyam mean "worthy or capable of being dwelt in by the Lord." 'Jagatyâm,' 'in the prakṛiti.' 'Tena' means 'by Him, the Lord.' 'Tyaktena,' given. Enjoy thou what is given by him.

Note.—All motion that we see in nature is caused by the Lord, by His entering into and taking up his residence in each atom of Prakṛiti. The Prakṛiti is under the Lord; and all this motion that we see in matter is of the Lord, because He has permeated it. He, therefore, is the only Free Agent. Be ye content with what the Lord has given you. Since none but the Lord is truly Free, so no being, howsoever high, can give anything to any one. Therefore, do not go soliciting for wealth to the rich—ask the Lord alone.

Thus says the Brahmâṇḍa Purâṇa:—"Because Prakṛiti is incapable of motion of herself, therefore, the Śruti says 'the world is indwelt by the Lord who causes all its motion.' Since Viṣṇu has entered into Prakṛiti, in order to cause her evolution (pravṛitti), therefore He is called the Lord of Prakṛiti. Since the evolution is under His control, every thing is said to belong to Him. Enjoy thou that only which He has given; and do not beg from others."

Note.—This quotation from the Brahmâṇḍa Purâṇa is Madhva's authority for the interpretation that he has given.

MANTRA. 2.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतꣳ समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

कुर्वन् Kurvan, doing (without desire of fruit.) एव Eva, even. इह Iha, here (while born as a human being.) कर्माणि Karmâṇi, doings, works, Agnihotra, &c जिजीविषेत् Jijîviṣet, let him desire to live. शतम् Śatam, a hundred, the full period. समाः Samâḥ, years. एवम् Evam, thus, doing works. त्वयि Tvayi, for thee. न Na, not. अन्यथा Anyathâ, any other, the sin of not doing Karma. इतः Itaḥ, from this. अस्ति Asti, is. न Na, not. कर्म Karma (पापं) sin, Karma. लिप्यते Lipyate, binds, stains. नरे Nare, in the man.

2. Performing works even here, let a man live his allotted hundred years; thus *is it right* for thee, not otherwise than this; karma will not bind *that* man.

MADHVA'S COMMENTARY.

If Karma is not performed, then the man doth incur sin: for says Nârada: "If a man is ignorant and does not worship the Lord Kriṣṇa, then he incurs sin; but if he is a Jñânin and fails in this, verily the bliss of his self-realisation is diminished thereby. Thus the Jñânin who is free from the taint of Karma, becomes tainted by his omission: therefore let all work always."

Note.—The ignorant Jîvas incur actual sin by omitting to worship the Lord. The Mukta Jîvas suffer diminution of heavenly bliss if they omit (which is almost an impossible contingency) to worship the Lord. Thus the first verse teaches Vairâgya or indifference to all worldly objects; by realising that the Lord is the sole and only motive power

of the whole universe, that a man gets all that he deserves and should not hanker for other's wealth. The second verse teaches that not only he must possess Vairâgya, but perform action as well. Here also the Nâradîya is the authority for Madhva's interpretation.

MANTRA 3.

असुर्या नाम ते लोका अन्धेन तमसावृताः ।
ताश्स्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

असुर्याः Asuryâḥ, full of great sorrow, belonging to the asurâs, miserable, terrible, fit only for âsuric natures. नाम Nâma, named, certainly. ते Te, those. लोकाः Lokâḥ, worlds, births. अन्धेन Andhena, (अदर्शनात्मकेन, अज्ञानेन) by blinding, deep. तमसा Tamasâ, by darkness. आवृताः Âvṛitâḥ, covered, pervaded. तान् Tân, them, refers to worlds. ते Te, they, also refers to worlds. The word "ye ये" is understood. (ये ते लोकाः तान्) प्रेत्य Pretya, dying. अभिगच्छन्ति Abhigachchhanti, go down to, constantly revisit. ये Ye, who. के Ke, those. च Cha, and. आत्महनः Âtma-hanaḥ, self-killing; worshiping Viṣṇu wrongly or not worshipping Him at all. Âtma=Viṣṇu, killers of Viṣṇu are those who renounce the worship of the Lord and go after false gods. जनाः Janâḥ, men, creatures subject to continual birth and death.

3. Those worlds called asurya are covered with blinding darkness: dying, to those worlds they go, who kill the Self.

MADHVA'S COMMENTARY.

The word 'asuryâḥ' means 'that where the asuras go' and "where there is absence of good (su) enjoyment (ra)."

Note.—It does not mean the land where the sun (sûrya) does not shine. The authority for giving this interpretation to the word asuryâḥ is the Bhâgavata Purâṇa again, which Madhva next quotes.

For says the Bhâgavata Purâṇa "O! the killers of the Âtman are those who worship by erroneous methods. They are called asuras or miserable for they do not (अ) enjoy happiness (su सु+र ra) and suffer great pains." The Vâmana Purâṇa thus explains this Mantra:—"These Lokas are called asuryâḥ, first because they are full of intense misery, secondly because they are the fit abode of asuras or materialists. To such Lokas they go who have turned their face away from the Lord.

By the word ये के च "whosoever" a general rule is declared. All who are opposed to Hari go to darkness, not that some go there, and some do not. As says a text: "All go to darkness who are opposed to Hari—this is the law."

MANTRA 4.

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

अनेजत् Anejat, untrembling, *i.e.*, fearless, unagitated. एकम् Ekam, one because supreme: and not because there is no other object than He. मनसः Manasaḥ, than mind. जवीयः Javîyaḥ, swifter. न Na, not. एनत् Enat, it, the Supreme Brahman. देवाः Devâḥ, the shining ones, like Brahmâ and other devas. आप्नुवन् Âpnuvan, obtain, fully comprehend. पूर्वं Pûrvam, from before (the beginning of

time), beginningless, eternal. अर्षत् Arṣat, knowing. He knows all from before. तत् Tat, that Brahman. धावतः Dhâvataḥ, running. अन्यान् Anyân, these others. अत्येति Atyeti, goes beyond, surpasses. तिष्ठत् Tiṣṭhat, staying at one place, resting, sitting. तस्मिन् Tasmin, in that âtman or Hari. अपः Âpaḥ, *lit* that which protects from all side, namely, karmas. मातरिश्वा Mâtariśvâ, the principal Vâyu, or spirit, the mover in space, Sûtrâtmâ, the prâṇa, the Marut. दधाति Dadhâti, offers as pûjâ, supports, allots for, establishes. The karmas done by all beings are stored up in Him, by the Spirit, the great Saviour, called Christ in the west and the Thread-soul or Vâyu here.

4. He is fearless, supreme, and swifter than the mind. The Devas even know Him not fully but He knows them all, as He is the eternal. He staying in one place surpasses them all, though they be running. In Him, the Mâtariśvan offers up all karmas of all creatures.

MADHVA'S COMMENTARY.

'Anejat' means not trembling, because He is fearless, and so also, He is ekam or one, because He is Supreme. 'The devas even cannot reach Him' means that they even are incapable of understanding Him fully and completely. By His very nature He knows everything, from before the beginning of time. And because His powers are inconceivable, and He is All-pervading, therefore, though others be running He surpasses them. And Marut places all karmas in Him. Because all activities proceed from praṇa or Marut, therefore, let men resign all their actions into the Lord. For says the Brahmâṇḍa Purâṇa: "Since all actions depend upon Spirit (Prâṇa) let one resign all actions to Hari."

The word arṣat comes from the root ऋष 'to know.'

Note.—There is no such root as ऋष ज्ञाने in the Dhâtupâṭha, but in the Mahâ Bhâṣhya it is said, there is such a root.

Note.—This verse describes the nature of the Lord or the Âtman. A wrong knowledge of this âtman leads to darkness, as has been taught in the last mantra. The Âtman is fearless and supreme. He is swifter than the mind. The Devas even know Him not fully: but He knows them all from eternity. Though all may be straining their utmost to catch Him and be running after Him, yet He by merely staying in one place is beyond their reach. The great Mediator, Mâtariśvan, the Son of the Mother-space, offers to Him all the actions of creatures. When a person does an act with perfect humility, believing that the true agent is Hari and not he, that all acts are sacred and must be performed with the idea of their being sacred, and with full love and devotion towards God, such acts become holy and are carried by Vâyu to the Lord. Since the man has renounced all fruits of action and does all act for the Lord, they remain in Him. This of course refers to karmas of good men.

MANTRA 5.

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

तत् Tat, from him, the word 'tad' is an indeclinable here = tasmât. एजति Ejati, tremble in awe. तत् Tat, He Himself. न Na, not. एजति Ejati, trembles, fears. तत् Tat, He. Because all-pervading, He is. दूरे Dûre, far off. तदु Tadu,

so also. आन्तिके Antike, near. तत् Tat, He. अन्तर Antar, within. अस्य Asya, of this. सर्वस्य Sarvasya, of all. तत् उ सर्वस्य Tat u sarvasya, that very of all. अस्य Asya, of this. बाह्यतः Bâhyataḥ, outside.

5. All tremble from fear of Him, but He is afraid of none; (and since He is All-pervading) He is far off as well as near, He is without as well as within.—5.

MADHVA'S COMMENTARY.

The words 'tad ejat' mean that "the others tremble from fear of him." But He Himself is afraid of none and so does not tremble. As we find in the Tattva Saṃhitâ:—"All even are afraid of Him, but Hari is afraid of no one. As He is all-pervading, He is said to be far off as well as near: to be outside of all as well as inside of all."

Note.—The words "tad ejat" do not mean either that Brahmaṇ is agitated or active Himself; or that He is afraid. In fact the word 'tad' is an indeclinable here, and means 'from him' or 'on account of him.' The indeclinable has the force of the ablative case. The word 'anyat,' "others" is understood here and is the agent to the verb "ejat." This verse cannot be consistently explained on the theory that Brahmaṇ is actionless.

MANTRA 6.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

यः Yaḥ, who. तु Tu, but, and. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâṇi, beings, creatures, from avyakta downwards, those having consciousness, and those that have not. आत्मनि Âtmani, in the Supreme Self. एव Eva, only, even. अनुपश्याति Anûpaśyati, beholds, sees, experiences, knows without any doubt. सर्वभूतेषु Sarvabhûteṣu, in all beings. च Cha, and. आत्मानम् Âtmânam, God, who rules by being their innermost self. ततः Tataḥ, therefore, by reason of this realisation. न Na, not. विजुगुप्सते Vijugupsate, wishes to guard and save himself.

6. He who sees all beings in the Supreme Self (knowing that Brahman is the support of them all), and sees the Supreme Self in all beings (as the Ruler and controller from within of them all) becomes fearless and is not anxious about saving his self.—6.

MADHVA'S COMMENTARY.

As says the Sruti of the Sânkarâyaṇas:—"He who sees the Supreme Self as pervading all, and everything in the Supreme Self does not wish to guard himself, because he has no fear from any one. Being fearless he is never anxious about preserving his little self."

Note.—The last mantra showed that Lord is the great support of all beings as He is inside of them all, and pervades all. The result of the realisation of this knowledge is mentioned in the present verse. The verse cannot apply to the Jîva, but to the Supreme. The ambiguity, if any, of the mantra is cleared up by another mantra of the Sânkarâyaṇas which uses the word Parama Âtman and so leaves no doubt that it refers to the Supreme Self and not to the Jîva self. It also shows that the Jîva is not identical with the Lord, for the Âtman is shown here in the locative case, and is the recepticle of all. The contents and the container are always different. He who realises that the Lord is the support of all and the Inner Ruler of all, becomes fearless, for he knows that none has any real power, all their power belongs to the Lord.

MANTRA 7.

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

यस्मिन् Yasmin, in whom, *i.e.*, in the Supreme Self. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâi, beings (exist) the word तिष्ठन्ति is understood here. He is their support. आत्मा Âtmâ, the Supreme Self. एव Eva, even, indeed. अभूत् Abhût, was, existed, or exists inside those beings also; that the Supreme God is the controller of all beings by dwelling within them. विजानतः Vijânataḥ, who understands (by differentiating the Jîva from Îśvara) understanding. तत्र Tatra, in those beings. कः kaḥ, what. मोहः Mohaḥ, delusion. कः Kaḥ, what. शोकः Śokaḥ grief. एकत्वम् Ekatvam, unity, the indissoluble and eternal relation between God and Jîvas, as between attribute and substance, life and form. The unity of the Lord in all creatures and of all beings in one Lord. अनुपश्यतः Anuapaśyataḥ, experiencing, seeing, realising.

7. "That Supreme Self in whom all beings exist, has existed indeed within all beings (from eternity.)"—How can he who knows this have delusion or sorrow? For he realises the unity; (by which the Supreme is in all, and all in Him.)

MADHVA'S COMMENTARY.

"That Supreme Self, in whom are all creatures, is indeed that same Supreme Self, who exists, and ha existed within all creatures too (from eternity)." This is the Truth. He who knows this truth, and sees the Supreme Self thus residing in all creatures as a unity, can have no delusion. That Âtman in whom are all creatures, is all-pervading and is inside of all beings. He who thus sees Viṣṇu everywhere, has no delusion nor sorrow, for he has known the truth,

Note.—The life-giving truth is this that in the supreme Lord exist all beings, and He dwells in them all from eternity. He who has realised this truth and knows that the Lord is still a unity, existing in all and all existing in Him, transcends all sorrow and delusion. Both the words vijânataḥ and anupaśyataḥ have the same meaning, *viz.*, vijânataḥ "Of him who knows." That Supreme Self in whom stay all the beings, is the same Supreme Self who already was in those beings. As the support of all beings He exists in all beings from eternity. He who knows the Supreme Self thus—intellectually as well as by realisation—and also knows that though the beings are many, yet the Supreme Self in them is one,—and thus knows that the Lord is merciful and he, the devotee, is the object of His mercy—has no delusion and no grief. But how can this mere knowledge remove all grief, &c.? To this the commentator answers:—

"Since the knower of the Lord completely attains the Lord, hence takes place the cessation of all sorrow and delusion" thus says the Pippalâda Śruti. The last verse declared that the knower of Brahmaṇ becomes fearless: this verse makes an additional statement that such a knower has no delusion and sorrow.

Note.—In verse 6 it was declared that he who sees (*i. e., knows*) Brahmaṇ as the Support of all and pervading all, becomes fearless. The present verse is not a mere repetition of the same idea. It further states that the same knower of Brahmaṇ transcends sorrow

and delusion. The same person who had become fearless on account of the knowledge of Brahmaṇ, becomes also free from delusion and grief as a result of the same knowledge. So there is no tautology. The last verse described the fruit of seeing Brahmaṇ as pervading all and the support of all. The present verse declares that something more is gained when this knowledge of Brahmaṇ becomes more specific, when his unity is perceived in all the diversity of the universe.

(But verse 5 also expressed the same idea that Brahmaṇ is the support of all and is All-pervading—for the phrase 'He is far, he his near, He is outside, He is inside' denotes the same thing. What was then the necessity of verse 6, which expresses the same proposition? This objection is next answered by the commentator.)

The repetition is for the sake of explaining the full significance of the All-pervadingness of Brahmaṇ.

MANTRA 8.

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरꣳ शुद्धमपापविद्धम् । कविर्मनीषी परिभूः स्वयंभूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

सः Saḥ, he, the Adhikârin who meditates on the Self thus पर्य्यगात् Paryagât, attained. शुक्रम् Śukram, free from sorrow. अकायम् Akâyam (लिङ्गशरीरवर्जितम्) incorporeal, without the subtle body. अव्रणम् Avraṇam, eternal and full. अस्नाविरम् Asnâviram, sinews-less, without muscles, without the dense body. शुद्धम् Śuddham, the purifier. अपापविद्धम् Apâpaviddham, untouched by evil, untouched by karma-effects, good or bad. कविः Kaviḥ, the seer, the knower or seer of all, the wise, the omniscient. मनीषी Maṇîṣî, the ruler of mind, or the controller of Manas and Intelligences like Brahmâ, &c. परिभूः Paribhûḥ, omnipresent, all-existent, all-controller, overessence, conqueror of all passions, the best of all. स्वयम्भूः Swayambhûḥ, self-existent. Self-reliant. याथातथ्यतः Yâthâtathyataḥ, in its full and proper sense, really and truly, and not as an illusion. अर्थान् Arthân, things. व्यदधात् Vyadadhât, disposed, ordained. शाश्वतीभ्यः Śâśvatîbhyaḥ, through eternal or recurring समाभ्यः Samâbhyaḥ, years, ages.

8. He attains the Lord Who is free from grief, free from subtle body, free from smallness, free from dense body, the Purifier, not tainted by sin. He creates the objects (like mahat, &c.) really and truly, from eternity. He is wise and omniscient, the Ruler of all intelligences, the Best of all and Self-dependent.

MADHVA'S COMMENTARY.

The Varâhâ Purâṇa explains this mantra as follows :—

Brahmaṇ is called 'Śukram,' 'griefless' because He is free (ra) from grief (Śuk). He is called avraṇam, not small, (vraṇam=small), because He is Eternal and Full; as He is the Purifier, He is said to be always pure; as He has no Liṅga deha or subtle body He is called 'incorporeal'; as He has no dense body, He is called bodiless or without sinews. Though He is thus bodiless, yet He is called Kavi or Wise, because He is omniscient; He is called manîṣî or the Lord of Manas, because He rules the Intelligences

(Manas) of all beings from Brahmâ downwards, and even Prakṛiti and Manas itself. He is called "Paribhû" because He is best of all and He is Svayambhu because He never depends upon another. The Lord Puruṣottama creates the world under fixed rules, in beginningless and endless times, in one uniform course. He creates this world as a reality, and it is eternal as a current (though ever changing). He the Lord has a head consisting of pure Being (sat), Intelligence (jñâna) and Bliss (ânanda). His arms are pure Being, Intelligence and Bliss. His body is Being, Intelligence and Bliss, His feet are Being, Intelligence and Bliss. Such is the Great God, the Mahâ-Viṣṇu. The Lord created this real world, which is beginningless and endless, by His mere Will."

Note.—In the preceding verse it was said that the wise become free from grief and sorrow, when they reach Viṣṇu. This verse gives the reason why it should be so. It is divided into two parts—one consisting of almost all negative attributes, describing that He is bodiless, &c., and naturally giving rise to the doubt how can such a Being be reached who has no body, &c., and how can He create? The next half beginning with kaviḥ, &c., shows that He has positive attributes also, and so He can be reached and can create the universe. Śrî Madhva has explained this verse, not in his own words, lest some one may question his authority, but by quoting Varâha Purâṇa where this verse has been fully and exhaustively explained. The wise reaches the Lord and becomes similar to Him, in shaking off the dense and the subtle bodies: and when these bodies do not exist, there can be no sorrow, for they are the seeds of all misery. Therefore it has been properly said that on reaching Brahmaṇ one becomes free from grief, delusion, &c.

But how can God who is without body create? Nor is it right to say that the creation is an illusion, like the seeing of silver in a mother-of-pearl shell. For the true notion of the shell removes the false notion of silver, but no one has ever observed the notion of the world being sublated by anything higher. The world, therefore, is real. Nor can it be said that time will create of itself. For creation is beginningless in time, like the flow of a river, the particles of which are constantly changing, the river yet retains a permanent form as a current. The creation being thus beginningless, is not subject to measurement.

The Lord has no material body, but has a body all the same consisting of Being, Intelligence and Bliss, and thus the objection, how can a Being without body create anything, is answered.

MANTRA 9.

अन्धंतमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायाᳫ रताः ॥ ९ ॥

अन्धम् Andham, blinding. तमः Tamaḥ, darkness. प्रविशन्ति Praviśanti, enter. ये Ye, who. अविद्याम् Avidyâm, wrong conception of Deity; any one other than Viṣṇu. उपासते Upâsate, worship. ततः Tataḥ, than that. भूयः Bhûyaḥ, greater. इव Iva, undoubtedly. ते Te, they. तमः Tamaḥ, darkness. ये Ye, who. उ U, but. विद्यायाम् Vidyâyâm, knowledge, immersed in spirit alone, and not correcting the false notions of others. रताः Rataḥ, devoted, delight in.

9. They who follow after Avidyá (worship deities other than the Lord) enter into gloomy darkness; into, undoubtedly even greater darkness than that go they who are devoted to Vidyâ only (and do not correct the wrong notions of others.)—9.

MANTRA 10.

अन्यदेवाहुर्विद्ययान्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १० ॥

अन्यत् Anyat, different, one thing, Devaloka, partial liberation. The means of liberation is different, is something else than mere vidyâ. एव Eva, even, truly, verily, indeed. आहुः Âhuḥ, they say. The Upaniṣads declare. विद्यया Vidyayâ, from vidyâ, from knowledge devoid of practice. अन्यत् Anyat, one thing, different, is the means of liberation, partial. आहुः Âhuḥ, they say. अविद्यया Avidyayâ, from avidyâ or practice without knowledge इति Iti, thus. शुश्रुम: Śûśrumaḥ, we have heard धीराणाम् Dhîrâṇâm, from the wise, of the steadfast sages. ये Ye, who. नः Naḥ, us. तत् Tat, that. विचचक्षिरे Vichachakṣire, explained, taught.

10. One thing they say *is* verily *obtained* from vidyâ, another thing they say from avidyâ : thus have we heard from the wise who explained that to us.—10.

MANTRA 11.

विद्यां चाविद्यां च यस्तद्वेदोभयꣳ सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥ ११ ॥

विद्याम् Vidyâm, vidyâ, knowledge, wisdom. Theoretical knowledge of religious truths. The meditation on Brahman. The right knowledge of Viṣṇu. च Cha, and. अविद्याम् Avidyâm, non-knowledge. Correcting and condemning false knowledge. The Karmas which are a necessary part of and lead to knowledge. च Cha, and. यः Yaḥ, who. तत् Tat, that. वेद Veda, knows. The correlation of these two; the principal and subordinate nature of these two, the necessity of both. उभयम् Ubhayam, both. सह Saha, at the same time, together. अविद्यया Avidyayâ, through not-knowledge (by Karmas ordained as auxiliaries of knowledge). मृत्युम् Mrityum, death, mental impurity as result of forgetting one's true self. The past karmas, like virtuous and evil deeds; the Destiny. Evils like grief, ignorance, &c. तीर्त्वा Tîrtvâ, having overcome, crossed over. विद्यया Vidyayâ, through knowledge. अमृतम् Amritam, immortality; one-ness with Devas only. अश्नुते Aśnute, enjoys, obtains, reaches.

11. *Of these two*, Vidyâ and Avidyâ, by a knowledge of Avidyâ alone death is overcome; but knowing, both these together, by a knowledge of Vidyâ also, he obtains liberation.—11.

MADHVA'S COMMENTARY.

These mantras are thus explained in the Kûrma Purâṇa :—"Undoubtedly the worshippers of other deities than Viṣṇu go to blinding darkness, but undoubtedly to greater darkness they go who do not censure and condemn such persons (and fail to try to correct

their mistakes). Therefore those, who know the Lord Nârâyaṇa, in His true form as free from all evils and who also condemn the worshippers of false deities, are truly the good people.

Such persons by condemning the falsehood, whose nature is grief and ignorance, cross over grief and ignorance, and by knowing the truth, whose nature is joy and knowledge, attain such joy and knowledge.

MANTRA 12.

अन्धं तमः प्रविशन्ति येऽसंभूतिमुपासते ।
ततो भूय इव ते तमो य उ संभूत्याꣳ रताः ॥ १२ ॥

अन्धन्तमः Andhantamaḥ, blinding darkness. प्रविशन्ति Prâviśanti, they enter. ये Ye, who. असम्भूतिम् Asambhûtim, destruction, called vinâśa in verse 14. Hence the cause in which things merge at destruction. Destroyer, Non-creator. उपासते Upâsate, worship. ततः Tataḥ, than that. भूयः Bhûyaḥ, greater. इव Iva, surely. ते Te, they. तमः Tamaḥ, darkness. ये Ye, who. उ U, but सम्भूत्याम् Sambhûtyâm, merely as Creator and not Destroyer. रताः Rataḥ, devoted.

12. They who worship That as Destroyer *only* enter into gloomy darkness, into surely even greater darkness than that go they who are devoted to Him as Creator alone.--12.

MANTRA 13.

अन्यदेवाहुः संभवादन्यदाहुरसंभवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १३ ॥

अन्यत् Anyate, one thing, different. एव Eva, even, indeed. आहुः Âhuḥ, they say. सम्भवात् Sambhavât, creator. अन्यत् Anyat, different, one thing. आहुः Âhuḥ, they say. असम्भवात् Asambhavât, destroyer. इति Iti, thus. शुश्रुम Śuśruma, we have heard. धीराणाम् Dhirâṇâm, of the wise, of steadfast sages. ये Ye, who. नः Naḥ, to us. तत् Tat, that. विचचक्षिरे Vichachakṣire, explained, taught.

13. One thing they say *is* verily obtained from devotion to That as Creator: another thing they say from Him as Destroyer. Thus have we heard from the wise who explained it to us.—13

MANTRA 14.

संभूतिं च विनाशं च यस्तद्वेदोभयꣳ सह ।
विनाशेन मृत्युं तीर्त्वा संभूत्यामृतमश्नुते ॥ १४ ॥

संभूतिम् Sambhûtim, knowing him as Creator. च Cha, and. विनाशम् Vinaśam, knowing him as destroyer also. च Cha, and. यः Yaḥ, who. तत् Tat, that. वेद Veda, knows their inter-dependence. उभयम् Ubhayam, both. सह Saha, together. विनाशेन Vinâśena, by destruction. मृत्युम् Mṛityum, death.

तीर्त्वा Tîrtvâ, having overcome. सम्भूत्या Sambhûtyâ, by the knowledge of production or effect. अमृतम् Amritam, immortality. अश्नुते Asnute, enjoys, obtains.

14. Of these two, the Creator and the Destroyer, by (a knowledge of) the Destroyer alone, death is overcome; but knowing both these together by (a knowledge of) the Creator also, he obtains liberation.—14.

MADHVA'S COMMENTARY.

(Quotation from the Kûrma Purâna.)

"Similarly those also, who do not acknowledge that Hari is the Creator, go to deep darkness and so also those who do not acknowledge Him as the Destroyer. Therefore those, who thus know the Lord, as possessing all qualities, as the Creator of all, as the Lord of Lords, as the destroyer of all, become freed from the bonds of embodied existence through their knowledge that the Lord is the destroyer; and by the knowledge that He is the creator of all joy and knowledge, &c., get verily joy and knowledge. Let one know that the Lord, the sifter of men, is eternally free from all faults and full of all auspicious qualities; and let him not divide or take away any of His attributes, nor let him imagine that the released souls can ever become equal to Hari, or that they become identical with Visnu. Nor similarly should he imagine that a freed soul can become equal to Brahmâ and the rest. Let one know that even among the Released souls from men up to Brahmâ, there is difference between them and that Visnu is the highest of all beings (whether they be bound or released souls)—for only by such complete knowledge is there mukti."—Kurma Purnâ.

[Having described the nature of God, and the realisation of Him in His two aspects, Matter and Spirit, Creator and Destroyer, as the means of perfect liberation, the Sruti next teaches that such direct God-vision takes place only through the grace of God and not by mere self-exertion.]

MANTRA 15.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ १५ ॥

हिरण्मयेन Hiranmayena, by the golden, brilliant. पात्रेण Pâtrena, disk. Who evaporates the water and saves the world. The solar orb is called the golden disk. सत्यस्य Satyasya, of the True, of the Indestructible Person, of Brahman, *i.e.*, Visnu. अपिहितम् Apihitam, is covered, concealed, not known to all. Veiled. मुखम् Mukham, face, *i.e.*, the whole body. Part taken for the whole. तत् Tat, that. त्वम् Tvam, thou. पूषन् Pûsan, O Full, O Nourisher. अपावृणु Apâvrinu, open, unveil, remove. सत्यधर्माय Satya-dharmâya, he who holds (dhârayat), in his heart of hearts, the True, *ie*, the devotee of the True. The lover of the Lord Visnu. The upholder of the True. दृष्टये Dristaye, to see, or I may see, or find.

15. The entrance to the True is covered by a shining disk, that (disk) do thou, O Pûsan, remove, for me who is devoted to the True, that I may see Thee.—15.

MADHVA'S COMMENTARY.

The phrase 'By the golden disk' means by 'the solar orb.' The phrase 'Of the true' denotes 'of Viṣṇu.' By this solar photosphere is constantly hidden the body of the Lord. Pûṣan, the Full Lord Viṣṇu, reveals that form Himself to His devotees, called here Satya-dharmâs—the Lover of the True.

Note.—The word hiraṇmaya means "*like* a golden," *i. e.*, full of light, effulgent. The word pâtra means that which drinks (pâ) the water and saves (tra) the world. Therefore the whole phrase hiraṇmayeṇa patreṇa means "by the solar disk which is refulgent as gold, and which saves the world by evaporating waters and raining them back." The word satyasya means of him who is full of सत् or good qualities. He is inside the solar orb and His body is covered by the solar disk. O Pûṣan, remove the veil from Thy face that I may see Thee. I who am a Satya-dharmâ—who constantly meditate on Thee, the Satya.

MANTRA 16.

पूषन्नेकर्षे यम सूर्यप्राजापत्यव्यूह रश्मीन्समूह । तेजोयत्ते रूपं कल्याणतमं तत्ते पश्यामि ॥

पूषन् Pûṣan, O Pûṣan! O Nourisher! O Full! **एकर्षे** Ekarṣe, Eka-riṣe who is principally knowledge or wisdom. Eka=highest, supreme, ṛiṣi=knowledge, Supreme knower, Omniscient. **यम** Yama, O Yama or punisher or Judge of all. **सूर्य** Sûrya, O the Goal of the Sûris or wise, *i.e.*, thy Devotees, especially of Hiraṇyagarbha. **प्राजापत्य** Prâjâpatya, O Goal of Prajâpati Hiraṇyagarbha, because thou hast taught him the Vedas, and he merges in Thee. **व्यूह** Vyûha, spread, expand. **रश्मीन्** Raśmin, the knowledge of self or soul. The knowledge of the true form of God. **समूह** Samûha, gather, in-draw, collect. **तेजः** Tejaḥ, the knowledge of the non-self or of external objects. **यत्** Yat, what. **ते** Te, thy. **रूपम्** Rûpam, form. **कल्याणतमम्** Kalyâṇatamam, most auspicious, fairest, loveliest. **तत्** Tat, that. **ते** Te, (through) thy (grace.) **पश्यामि** Paśyâmi, I see, I may see, I wish to see.

16. O All-full! O Sole-wise! O All-Judge! O Goal of the wise! O the Lord of Prajâpati! expand my knowledge of the self, and increase my knowledge of the non-self, so that through Thy grace, I may see that form of Thine which is the most auspicious.

MADHVA'S COMMENTARY.

The word Ekarṣe means "O thou who art principally (eka), all knowledge and wisdom (ṛiṣi)." The word ekarṣi is thus the name of Viṣṇu. Hari is called Yama because he controls and punishes all—He is the Great Judge. He is called Sûrya because he is the Goal of the wise (sûris). He is called Prâjâpatya, because he is specially the Goal of Hiraṇyagarbha Prajâpati.

Note.—The raśmin and tejâs have no reference to the rays of the sun and his heat and light rays. For no amount of enfeebling of the light and heat rays of the sun will give one the divine vision. Therefore raśmin is translated as 'knowledge of the self'—— expansion of raśmi means the expansion of consciousness. While the expansion of tejas means controlling the non-self—getting more and more power over the forces of nature. In short it is a prayer for the expansion of one's consciousness and the growth and purification of one's vehicles. When the raśmin and the tejas, the consciousness and the vehicles of consciousness, are fully developed, then there is the possibility of God-vision.

MANTRA 16—(continued.)

योऽसावसौ पुरुषः सोऽहमस्मि ॥ १६ ॥

य Yaḥ, who. असौ Asau, in life ; it is locative singular of असु "life." that person in the solar orb is in life. The word sthitaḥ must be supplied. असौ Asau, yonder that person in my heart. पुरुषः Puruṣaḥ, person, all-full. The sleeper or dweller-in-the city. सः Saḥ, he. अहम् Aham "I," not-inferior: Supreme. It is derived from the root हा to abandon, with the negative affix अ. अ+हा=अहम् "that which is not abandoned, hence Supreme." अस्मि Asmi, "I AM" it is an Indeclinable, meaning "essence," "Being" *i.e.*, he who is in my life breath, that puruṣa is the great "I am," is the supreme being, may I see him. अस् to be+मा 'to measure.'

That yonder person who dwells in Asu (Life) is known by the name of Aham "I" (*i.e.*, the Supreme) and Asmi "I am" (*i.e.*, the only standard of existence.)

MADHVA'S COMMENTARY.

He is called अहम् Aham, because he is not discardable (aheya). In other words "Aham" means "the Supreme." He is called "Asmi," because he dwells in all beings and thus He is the measure (mâ) of their existence (as—(their existence or be-ness depends upon His being in them He is the standard of their existence). But Hari, the Supreme Lord, however, is apart from all His devotees (Jîvas), though ensouling all.

Note—Though the words aham and asmi are used in the Mantra, and ordinarily they would mean "I am He,"—lest one should fall into this error of identifying himself with the Lord, the author says स्वयं तु सर्वजीवेभ्यो व्यतिरिक्तः परो हरिः "Hari, the supreme, is quite separate from all Jiva , however devoted they may be to him. In ecstasy one may exclaim "I am He"—but as a truth, the Jîva can never become He."

Of the two असौ in the above verse, one is a pronoun nominative singular of *adas* and means '*that*,' the other असौ is the locative singular of the noun असु meaning 'life,' *i.e.*, in the life.

Note.—The meaning of the verse is that the well-known Person who resides in the Prâṇa, also dwells in His devotees as aham and asmi, *i. e.*, He is the very "I" and the very "I am" of the devotees. He is in Pûṣan, &c., and is then called by the name of Pûṣan, Yama, Ekarṣi, &c. He though in all these is one alone, and does not become differentiated, owing to the differences of beings in whom He resides. The Brahmaṇ is one in all.

MANTRA 17.

वायुरनिलममृतमथेदं भस्मान्तꣳ शरीरम् ।

वायुः Vayuḥ, the Prâṇa. अनिलम् Anilam, sûtrâtman. Brahma-abiding: अ =Brahman निलं=abiding. अमृतम् Amritam, immortal अथ Atha, now then. इदम् Idam, this (visible dense body). भस्मान्तम् Bhasmântam, (अग्नौ हुतं) End-in-ashes, thrown into fire. शरीरम् Śarîram, body.

17. Though this body be reduced to ashes, the Indwelling Spirit, the Lord does not die. He is immortal : nor does the Jiva die. For the Vâyu has become immortal, because Brahmaṇ dwells in him (why should not then the Jiva be immortal in which also the Lord dwells.)—17.

MADHAVA'S COMMENTARY.

Because the Supreme Lord is in Vâyu, the Vâyu, has become an Immortal, (how great must He be whose very presence makes others immortal)—how great must be the Immortality of the Supreme then? The word anila is compounded of two words अ meaning Brahmaṇ, and nilayanam, abode. The Vâyu, is called Anilam because it is the abode of Brahmaṇ (Brahma-dhâma): or because it is supported by Brahmaṇ.

Note.—It has been said before that the Supreme Lord dwelling in the Jîva is eternal existence and of most auspicious form. A doubt arises: when the man dies and his body is reduced to ashes what becomes of the Lord? Does He also die like the jîva? This verse removes that doubt. Though this body is reduced to ashes, yet the Supreme Lord within it is not tainted with the faults of dying, &c., Why? Anila, &c., When Vâyu, by merely taking refuge in Brahmaṇ, has become an Immortal, how can that Brahmaṇ, the giver of Immortality to others, be Himself subject to death? But how is Vâyu immortal? This is answered by Śrî Madhva by a quotation.

Vâyu is called Immortal, because His knowledge does not get obscured even in the Pralaya. (In the case of other Jîvas there is an obscuration of consciousness in the Pralaya.)

Note—The knowledge here refers to the functional knowledge obtained through the *vṛittis* or modifications of the vehicles. Such functional knowledge or Vṛitti-Jnâña persists in the case of Vâyu alone in Pralaya. In the case of other Jîvas, they cease to function them. The functional knowledge of Bhârati also remains unaffected by Pralaya. In the Pralaya, Vâyu and Bhâratî also go to sleep, but they are not completely unconscious, they *dream*. Their functional knowledge in the Pralaya is something like our *dreams*: *i.e.*, their Manas remains active: though their external functioning ceases, while in the case of other Jîvas, there is total unconsciousness in Pralaya, something like deep sleep.

For thus says Râma Saṃhitâ:—"The Lord Himself is the Chief Immortal, (others are immortal, in a secondary sense only). The Supreme Self is alone the Eternal, with his Nâda (of voice ever vibrating through the eternities of the Pralaya).

Note.—The word immortal is primarily applied to the Lord alone, for two reasons, that His body never falls off: and His knowledge never gets obscured. Even the highest Jîvas, like Vâyu, lose their bodies at the Pralaya; and there takes place some diminution in their knowledge. They cannot carry their consciousness intact through the Great Pralayic sleep. The word सनातन is another form of सनादन 'Along with Nâda—whose Nâda constantly vibrates.'

Some take this verse as a prayer of the dying man; asking that his vital breath should leave his body and that the latter should be reduced to ashes; and that the vital breath should join the eternal. This explanation is open to the objection that a thing which is inevitable is never prayed for; and the reduction of the body to ashes is inevitable, and so there is no need for praying that it should be reduced to ashes. The real sense of the verse, which is not a prayer, but a statement of fact, is that when Vâyu has become immortal by the mere indwelling of the Lord in him; *a fortiori* the Lord must be immortal; and His immortality is beyond all questions.

But, says an objector, the verse has two words only "Vâyu" and "amritam." It does not say "in the Vâyu there is the Lord, and so the Vâyu is immortal." How do you read all this meaning into it? To this it is answered, that the word *anilam* suggests the above explanation. This word literally means "that whose support or refuge is Brahman called अ." The Vâyu is called anila because he has the Lord for his refuge.

ॐ क्रतो स्मर कृतꣳस्मर क्रतो स्मर कृतꣳस्मर ॥१७॥

ओं Om, the symbol of Hari: from अव 'to Protect,' 'to pervade,' 'obtain,' 'to shine.' O all-pervading! क्रतो Krato, O Sacrifice! O Creator! O Hari! O all-pervading. O radiant. स्मर Smara, remember, *i.e.*, have mercy on me. कृतं Kritam, duty. स्मर Smara, remember. क्रतो Krato! O Hari! O Creator! स्मर Smara, remember me, forgive, pardon or be compassionate. कृतम् Kṛitam, my deeds, evil deeds and good deeds. स्मर Smara, remember.

17. O All-Pervading Creator! remember me. Have mercy on me. O Soul! remember thy duty.—17.

MADHVA'S COMMENTARY.

In the Brahma-tarka it is declared:—"The phrase 'O Viṣṇu! remember Thy devotees," means have mercy on Thy devotees: for memory in reference to the Omniscient Lord has no meaning. He always remembers or rather knows everything: for past, present and future is one to him: His knowledge is Eternal. Therefore "remember" is not to be taken here in its literal sense but in the sense, of "Have compassion upon thy devotee."

Note.—When a thing passes out of perception then arises the memory of it, from the impressions left by the object on the mind. In the case of the Lord, no object can ever vanish out of His perception—in fact all objects owe their be-ness to His perception of it. So the Lord has no Memory, but Eternal perception and cognition: for the essential nature of the Lord is eternal knowledge. This portion of the verse is a prayer to the Lord. symbolised as Om, to have compassion on his worshipper. Not only must one pray for mercy, but should never forget his own duty. Both are necessary—performing diligently one's duty and praying for the mercy of the Lord.

MANTRA 18.

अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान्!
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥ १८ ॥

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

इति वाजसनेयसंहितोपनिषत्संपूर्णा ॥ १ ॥

अग्ने Agne, O agni! *lit.* "Leader and Director (nî) of the universe." O Hari! नय Naya गमय Lead; Direct. सुपथा Supathâ, by a good path, by Deva-yâna, by a path from which there is no return The path of Archis, &c., राये Raye, to the wealth (of mukti). अस्मान् Asmân, us. विश्वानि Viśvâni, all (our knowledge leading upto release.) देव Deva, O God. वयुनानि Vayunâni, thoughts, knowledge: efforts for salvation. विद्वान् Vidvân, knowing. युयोधि Yuyodhi, remove, separate अस्मत् Asmat, from us. जुहुराणम् Juhurâṇam, degrading, contracting, making small: causing rebirth into Sâmśara. एनः Enaḥ, sin, evil deed, detrimental to Puruṣârtha. भूयिष्ठाम् Bhûyiṣṭhâm, fullest.

full of devotion and love. ते Te, to thee. नम: Namaḥ, praise, salutations, all hail. उक्तिम् Uktim, word. विधेम Vidhema, we shall offer, do. We ourselves are too weak to overome evil: and so help us to conquer sin.

18. O Agni! lead us by that Path (from which there is no going back), the good Path, in order that we may get the treasure of Salvation. O God! thou knowest all our efforts for salvation. Remove from us the degrading sin. We offer Thee salutations over and over again.—18.

MADHVA'S COMMENTARY.

The word वयुनं vâyunam means 'knowledge." The word is used in this sense in the following line addressed by Dhruva to the Lord in the Bhâgavat Purâṇa, tvad dattaya vayunayâ idam achaṣṭa viśvam. "This all is energised by the *knowledge* given by Thee."

The word 'asmân,' 'us,' should be repeated after Jahurâṇam. This last word does not mean crooked, but degrading, making small. जुहुराणम् एनः: means the sin that degrades us, makes us small. The verb युयोधि is imperative second person of the √yuyu meaning to separate. Separate from us our sins, which degrade us and throw us back into Saṃsâra. As says the Skanda Purâṇa:—"Remove from us that sin which makes us look very small (*i.e.*, causes re-birth) and be thou our Leader to make us acquire the treasure of salvation—thus prayed the Monarch Manu to Lord Yajña."

Note.—This shows that the Lord can forgive sins, and give salvation in spite of all karmas. This is a prayer for Moksa, after one has obtained Sâkṣâtkâra.

MADHVA'S SALUTATION.

All hail to Thee, O Lord! O Nârâyaṇa! O my best and dearest Friend! O who has a definite and distinct form, consisting of full power, intelligence and bliss and Śrî and Light.

Peace chant.

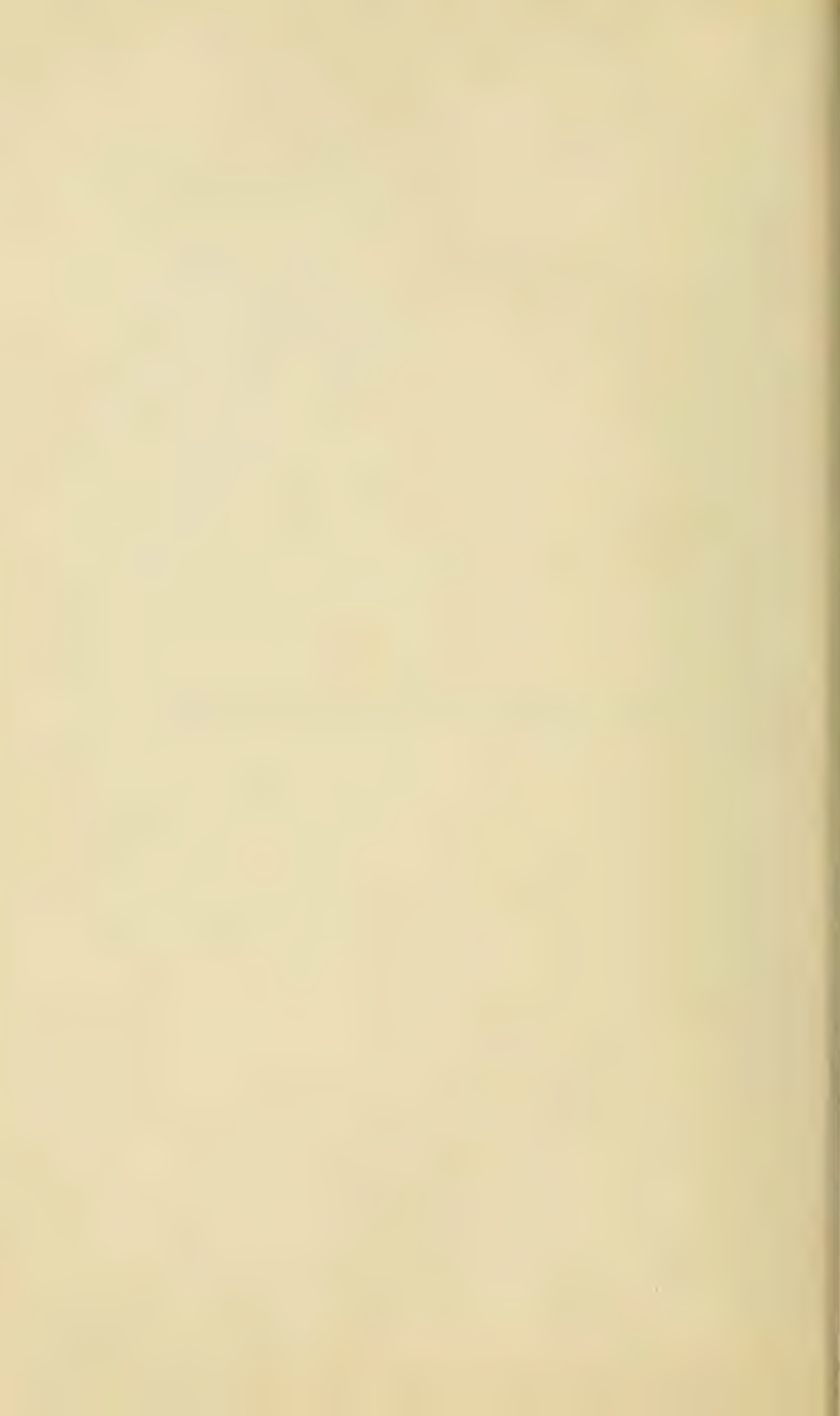
Om. That is Full, this is full, from that Full, this full emanates. Taking away this full from that Full, the Full still remains behind. Om. Peace, Peace Peace.

[*N. B.*—Here "Full" means "Infinite." The infinities described in this verse are of different orders. "This Full" (This Infinity) is lower in order than "That Full" (That Infinity). Thus an Infinite *straight line* is an infinity of a lower order than an infinite *surface*. If an infinite straight line, which is merely length without breadth, is taken away from an infinite surface, the remainder is still infinite. Similarly an infinite surface has length and breadth, but no thickness. If such infinite surface is taken away from an infinite solid—*i.e.*, an infinity of two dimensions taken away from an infinity of three dimensions—the remainder is still infinite.

THE END.

Alphabetical Index of the Mantras.

KENA UPANIṢAD



INTRODUCTION.

This is also called Talavakâra Upanisad. In a manuscript in Sârada characters in the Adyar Library, it is called Brâhmanopanisad. It is called Kena from the first word of the Upanisad. It forms, according to Śaṅkara, the ninth chapter of the Brâhmaṇa of that name. For a long time the very existence of the Talavakâra Brâhmaṇa was doubted. But of late a manuscript of it has been found by Dr. Burnell: and so the statement of Śaṅkara that this Upaniṣad forms part of the Talavakâra Brâhmaṇa has been verified. This Brâhmaṇa appertains to the Sâma Veda and is called Jaiminîya Brâhmaṇa also.

This Upaniṣad contains the well known allegory of the victory of the Devas over the Daityas, and the ignorance of the Devas that the victory was due really to the working of the Brahman through them.

According to Madhva the question is put by Śiva to Brahmâ as to who is the real prime mover of Manas Prâṇa and the senses.

The whole of Madhva's commentary except the last few lines, is an extract from the Brahma-Sâra, a book from which he copiously quotes in other Upaniṣads also. This Brahma-Sâra appears to be a metrical commentary on the Upaniṣads and I do not know whether any manuscript of it is available and who is its author and when it was composed. If it is not the work of Madhva himself, it shows that the doctrines systematised by him were current long before his time and he was its chief and most illustrious exponent.

This Upaniṣad also lends itself to Madhva's view of Prâṇa. Its very first line uses the epithet prathama " The First" with regard to Prâṇa : and thus shows the great function performed by Him.

Another point which strikes the reader brought up under Śaṅkara's system is the statement that Brahmaṇ as Yakṣa does not appear alone but is accompanied by at least ten Shining Ones. All the devas did not fall into the error in which Agni, Nâsikya Vâyu and Indra seemed to have fallen. The Upaniṣad expressly mentions that Umâ, daughter of Himavat, taught the true nature of Brahmaṇ to Indra. Thus she at least was free from the egoism of Indra and the other devas. If she did not fall into that error, it follows that her consort Śiva was also free from it, as He is higher in the

scale than she. Thus there must have been some devas who were free from that error. In Madhva's system of the hierarchy of gods there are several divinities above Śiva. So they also must have been free from error.

This Upaniṣad gives the mystic name of Brahmaṇ as Tad-vanam "the All-pervading Beloved;" just as the mystic name of Brahmaṇ in the Iśa-Upaniṣad is Aham "I" or "Supreme" and Asmi "I Am."

S. C. V.



KENA UPANIṢAD.

FIRST KHANḌA.

Peace chant.

ओं आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च ॥
सर्वाणि सर्वं ब्रह्मोपनिषदं माहं ब्रह्मनिराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्व-
निराकरणमस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥
ओं शान्तिः शान्तिः शान्तिः ॥

ओम् Om, Om आप्यायन्तु Âpyâyantu, let (them) increase, grow or be perfect. मम Mama, my. अङ्गानि Angâni, limbs, members. वाक् Vâk, speech. प्राणः Prâṇaḥ, breath, sense of smell. चक्षुः Chakṣuḥ, eye. श्रोत्रम् Śrotram, ear. अथ Atha, and then, another reading is यशः Yaśas, fame. बलम् Balam, strength, bodily vigour, the organ that concentrates the ojas or odyle force. इन्द्रियाणि Indriyâṇi, the senses. च Cha, and, yea. सर्वाणि Sarvâṇi, all. सर्वम् Sarvam, all. ब्रह्म Brahma, Brahman, the Sacred learning, the Vedas. उपनिषदम् Upaniṣadam, The Upaniṣad, secret doctrine. मा Mâ, not. अहम् Aham, I. ब्रह्म Brahma, Brahman, the Vedas. निराकुर्याम् Nirâkuryâm, should cut off. मा Mâ, not. ब्रह्म Brahma, Brahman, the sacred lore, the Vedas. मा Mâ, me. निराकरोत् Nirâkarot, cut off, leave off अनिराकरणम् Anirâkaraṇam, no break in studies, not cutting off, non-removal. अस्तु Astu, let there be. अनिराकरणम् Anirâkaraṇam, no break in studies, non-removal; not cutting off. अस्तु Astu, let there be. तद् Tad, (in) that. आत्मनि Âtmani, in the self. निरते Nirate, (In me who is) delighted (in). ये Ye, which. उपनिषत्सु Upaniṣatsu, in the Upaniṣads. धर्माः Dharmâḥ, virtues and duties. ते Te, those. मयि Mayi, in me. सन्तु Santu, let (those) be. ते मयि सन्तु Te mayi santu, let them be in me. ओम् शान्तिः Om Śântiḥ, peace.

Om! May all my bodily organs and senses, those of speech, smell, sight, hearing and vigour grow in perfection. May the Vedas and the Upaniṣads be my all in all. May I not abandon the study of the sacred lore, may not the sacred lore abandon me. Let there never be any break in my studies, let there never be any break in my studies. Let all the virtues of the Upaniṣads repose in me, repose in me whose sole delight is That Self.—(Pâraskara Gṛihya Sûtra, III. 16. 1, partly).

MÂDHVA'S SALUTATION.

Salutation to Thee, O Nârâyaṇa! who, owing to possessing infinite qualities, art not fully known even by the wise (suras) and who givest all wished for objects to the Devas.

MANTRA 1.

ॐ केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति, चक्षुः श्रोत्रं क उ देवो युनक्ति॥१॥

केन Kena, by whom, at whose. इषितं Isitam, wished, behest. By whose wish merely. पतति Patati, falls, lights upon, proceeds (toward its objects, good or bad.) प्रेषितं Presitam, appointed, sent forth on errand. मनः Manaḥ, mind, the inner organ, the jñâna-śakti, knowing faculty. केन Kena, by whom. प्राणः Prâṇaḥ, breath, life. The Kriyâ-śakti or volition or acting faculty. प्रथमः Prathamaḥ, the first-born of Îsvara. The first son of God. प्रैति Praiti, goes forth, proceeds. युक्तः Yuktaḥ, commanded, ordained, appointed. केन Kena, by whom. इषितां Isitâm, wished. वाचं Vâcham, speech. इमाम् Imâm, this. वदन्ति Vadanti, utter, pronounce. चक्षुः Chakṣuḥ, eye. श्रोत्रं Śrotram, ear. कः Kaḥ, what. उ U, verily or vocative, O teacher! देवः Devaḥ, God, The Shining One. युनक्ति Yunakti, directs, assigns.

1. Sent by whom does the mind go towards (its) wished for object, by whom ordained the First Breath goes forth (to perform His functions)? By whose direction they utter this speech, O (Brahmâ)? What deva directs the eye and the ear?—1.

(*Note.*—The manas is an organ of perception and so must be under the control of some one that uses this instrument. The jîva or human soul is not the director of the mind, because we see that man cannot control his mind. Therefore, there must exist some other being, who is the director of the mind—who is that being?)

By whose appointment does the First Breath perform his activities?

(The Prâṇa is said to be the first, as it is superior to all the jîvas: even higher than Śiva who questions, and Brahmâ to whom the question is put. Even Ramâ who is next to Viṣṇu, cannot directly be the controller of the Prâṇa, as She herself is not independent. The question is about the direct controller and not the indirect ones.

By whose direction and inspiration the wise speak these words of wisdom and authority?

And what shining one does direct the eye and the ear?

(The speech, eye, ear), &c., are seen not to be under the control of man, jîva, so there must be some divinity who is their regulator. Who is that divinity? If Nârâyaṇa is the regulator of mind, &c., then what are the attributes of this Lord? The mind, breath, eye, ear, speech, &c., denote here also the various Devas of these organs: the question is who regulates these devas of the eyes, &c., and who controls the highest among the Devas, the first breath—Prâṇa, the first begotten. The question is illustrative only. The senses not mentioned herein are also to be included.

MANTRA 2.

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य
प्राणश्चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥२॥

श्रोत्रस्य Śrotrasya, of the ear. श्रोत्रं Śrotram, ear. The transcendental cause, the giver of the power of hearing. मनसः Manasaḥ, of the mind.

मनः Manaḥ, the mind. The giver of the power of thinking. यत् Yat, because who. वाचः Vâchaḥ, of the speech, ह Ha, verily. वाचं Vâcham, speech, the giver of the power of speaking. स Sa, he. उ U, indeed. प्राणस्य Prâṇasya, of the breath, or life. प्राणः Prâṇaḥ, life, leader, commander. चक्षुषः Chakṣusaḥ, of the eye. चक्षुः Chakṣuḥ, eye. The giver of the power of seeing. अतिमुच्य Atimuchyaḥ, being free, having abandoned the "I-ness" in these. Freeing themselves from the bond of Linga-śarîra. धीराः Dhîrâḥ, the wise. प्रेत्य Pretya, on departing. Having renounced "I-ness" in all worldly objects. अस्मात् Asmât, from this. लोकात् Lokât, world or body. अमृताः Amṛitâḥ, immortal, free, mukta. भवन्ति Bhavanti, become.

2. Brahmâ said, who is ear of the ear, mind of the mind, verily He is the speech of speech, He is the Prâṇa of Prâṇa, and the eye of the eye, He verily (is Viṣṇu). The wise (knowing Him thus) after going forth from this world, and freeing themselves from the final body, become immortal.—2.

Note.—(Thus questioned, the four-faced Brahmâ having meditated on Nârâyaṇa, gave the following reply:)

He who is the ear of the ear (who gives to the ear the power of hearing), who is the mind of the mind (who gives to the mind the power of thinking), who is the speech of speech (who gives to the speech the power of speaking), is verily the Life of the First Life (who gives the power of life to the First Prâṇa), the ear of ear (who gives the ear the power of hearing). The wise, whose mind is under control, having known the Lord thus and realised Him, leave their final body through Suṣumna nâḍi, and being released fully of their Prârabdha Karmas, become Immortal, *i.e.*, attain mukti.

MANTRA 3.

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो न विद्मो न विजानीमो यथैतदनुशिष्यादन्यदेव, तद्विदितादथो अविदितादधि ॥ इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ॥३॥

न Na, not. तत्र Tatra, there, thither (in that Brahmaṇ), in the matter of the majesty of Hari, and His ruling the Universe. चक्षुः Chakṣuḥ, the eye, the presiding deva of the eye. गच्छति Gachchhati, goes ; as it is impossible to enter one's own self. न Na, not. वाक् Vâk, speech, the presiding deva of speech. गच्छति Gachchhati, goes, these devas do not know Him fully. नो No, not. मनः Manaḥ, mind, (can think of Him) the presiding deva of manas. न Na, not. विद्मः Vidmaḥ, we know (from our own intellect.) न Na, not. विजानीमः Vijânîmaḥ, understand (as taught by scriptures, and teachers and by others.) यथा Yathâ, how, in what way or manner, by what means. एतद् Etad, this Brahmaṇ, this Universe of Prâṇa, &c. अनुशिष्यात् Anuśisyât, can teach, explain, He may be controlling or directing or governing. अन्यत् Anyat, different from. एव Eva, indeed. तत् Tat, that. विदितात् Viditât, from the known, the Vyakta, from the universe so far as it is known and demonstrated. अथ Athaḥ, also. अविदितात् Aviditât,

from the unknown, the Avyakta, the world of imagination and fancy. अधि Adhi, above, different, the best of all. इति Iti, thus. शुश्रुम: Śuśrûmaḥ, we have heard. पूर्वेषां Pûrveṣâm, from the sayings of old teachers. ये Ye, who. न: Naḥ, to us. तद् Tad, this. व्याचचक्षिरे Vyâchchhakṣire, taught.

3. The Deva of eye cannot fully enter into the majesty of That Hari, nor the deva of speech, nor of mind. We do not know nor understand how He may be governing all this. He is indeed more wonderful than all that can be known or all that can be imagined. He is the Best. Thus have we heard from the Teachers of old who taught Him to us.—3.

(*Note.*—Admitted that Nârâyaṇa is the Regulator of the eyes, &c., of men ; what are the attributes and marks of the Lord ? To this question the answer is that He is not fully known by anybody and so no definition of Him can be given.)

The Deva of the eye does not know the Lord, nor the Deva of speech nor of mind ; nor the Deva of any other senses. (The Lord though unknown by the sun, &c., the Deva of eye, &c., yet thou, O Brahmâ ! must at least know Him. To this he replies.) I do not know Him nor understand Him.

(Or it may mean that he cannot be known in all His details and attributes. The repetition of vidma and vijânîma is to show that neither the parokṣa nor the aparokṣa jñâna is possible regarding Him.)

I do not know how to impart properly any instruction about Him, and His essential nature, to you, O Śiva, and to others like you.

(Or it may mean : Thou, O Śiva, also art great canst thou not teach Him ? Or there is no object by comparison with which we can know Him, as we can know an antelope by comparison with a cow.)

(How is then the supreme to be known ? He can be known only as distinct from everything that exists in this universe of cause and effect.)

He, the supreme Brahmaṇ, is distinct from the known, *i.e.*, the phenomenal world which is an effect, and has no similarity with Him. Not only this, He is distinct and different from the unknown, *i.e.*, Prakṛiti, the cause of this manifested world, called also avyakta.

(Not only He is different and distinct from cause and effect—from the known and the unknown : but)

He is adhi or great. He is higher than the cause and effect.

(He is incomparable and the Highest.)

This we have heard from the former sages who taught us about Brahmaṇ.

MANTRA 4.

यद्वाचानभ्युदितं येन वागभ्युद्यते ॥
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥४॥

यत् Yat, what (Pure conciousness.) वाचा Vâchâ, by word (human or revealed) or speech. अनभ्युदितं Anabhyuditam, is unexpressed, un-revealed, not fully described. येन Yena, by whom, by what Lord. वाक् Vâk, the word or speech. अभ्युद्यते Abhyudyate, is expressed, revealed, is uttered by men. तत् Tat, that. एव Eva, alone, indeed. ब्रह्म Brahma, Brahmaṇ. त्वं Tvam, thou. विद्धि Viddhi, know. न Na, not. इदम् Idam, this, jîva. यत् Yat, which. इदम् Idam, this people here. उपासते Upâsate, they adore, worship, meditate. Madhva takes this word as "उपास" and "ते" "thy" तव समीपे वर्त्तते "He is near thee."

4. What cannot be fully expressed by speech, but impelled by whom the speech is uttered by men, Him only, know thou as Brahman, for this (jîva) is not Brahman, but He who is near to thee (as thy Inner Guide and Ruler.)—4.

He who cannot be completely expressed by the organ of speech, who reveals all that the speech utters (namely, the Vedas, &c.), know Him alone to be the Brahman, and not the jîva.

(This shows that the jîva is not Brahman: and is different from him. If Brahman is not the essential form of the jîva, what is He then? To this the Śruti answers.) This well-known Being who is near thee, O jîva! as thy controller is Brahman: know Him alone as such.

MANTRA 5.

यन्मनसा न मनुते येनाहुर्मनो मतम् ॥
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥५॥

यत् Yat, that, which. मनसा Manasâ, by the mind. न Na, not. मनुते Manute, thinks, is thought of (fully) by man. येन Yena, by whom. आहुः Âhuḥ, they say. मनः Manaḥ, the mind. मतम् Matam, is thought, is pervaded, is known, is made capable of doing its functions. तदेव, (&c., Tadeva), &c.

5. He who cannot be fully apprehended by the mind, but who causes the mind to apprehend all mental objects, know Him alone as Brahman, and not this jîva. He stands so near (to thee as thy controller.)—5.

Note.—That Which the man cannot think out by mind, but by Whom the mind is perceived, Him alone as Brahman know thou. This (jîva is) not (Brahman) but He who is near to thee (as thy Inner Controller).

MANTRA 6.

यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति ॥
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥६॥

यत् Yat, that, which. चक्षुषा, Chakṣuṣâ, by the eye. न पश्यति Na paśyati, does not see. येन Yena, by whom. चक्षूंषि Chakṣûṃṣi, eyes. पश्यति Paśyati, sees, "are seen." तदेव, &c.

6. He who cannot be seen by the eyes, but who causes the eye to perceive all visible objects, know Him alone as Brahman—Him who stands so near (to thee as thy controller) and not this jîva.—6.

Note.—That which the man can not see by the eye, (but by Whom the eyes are seen), Him alone as Brahman know thou. This (jîva) is not (Brahman) but He who is near to thee (as thy Inner Controller).

MANTRA 7.

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥७॥

यत् Yat, that which. श्रोत्रेण Śrotreṇa, by the ear. न शृणोति Na śriṇoti, does not hear. येन Yena, by whom. श्रोत्रं Śrotram, ear. इदम् Idam, this. श्रुतम् Śrutam, is heard. तदेव, &c.

7. He who cannot be heard by the ear, but who causes the ear to perceive all sounds, know him alone as Brahmaṇ—who stands so near (to thee as thy controller) and not this jîva.—7.

Note.—That which (the man) can not hear by the ear but by whom this ear is heard, Him alone as Brahmaṇ know thou. This (jîva) is not (Brahmaṇ) but He who is near to thee (as thy Inner Controller).

MANTRA 8.

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ॥
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥८॥

इति प्रथमः खण्डः ॥ १ ॥

यत् Yat, that which. प्राणेन Prâṇena, by breath. न प्राणिति Na Prâṇiti, does not smell, (न चेष्टते, does not work.) येन Yena, by whom. प्राणः Prâṇaḥ, breath. प्रणीयते Praṇîyate, is led, is controlled, directed.

8. He who is not enlivened through the functioning of the Chief Prâṇa, but who gives to the Prâṇa his power of enlivening all beings, and who fully controls the Prâṇa, know Him alone as Brahmaṇ, who is so near to thee as thy controller, and not this jîva.—8.

[The Lord is alive but not through the activity of Prâṇa, but independently of Him. The Lord is not dependent an any thing for His activities. Even the Chief Prâṇa, the Highest among all beings, is controlled entirely by the Lord : what to say of beings lower in scale of creation].

Note.—That which does not work through Prâṇa, but by whom this Prâṇa is (itself) led forth, Him alone as Brahmaṇ know thou. This (jîva is) not Brahmaṇ (but He) who stands nearest to thee (as thy Inner Controller).

MADHVA'S COMMENTARY.

Says the Brahma-Sâra :—

"Brahmâ, the four-faced, was seated alone in his heaven called Vaijayanta, when Sadâ Śiva approaching, him, asked the following questions in order to know the truth about Viṣṇu :—

"The mind thinks objects of (desirable and undesirable) not under the control of the human soul (Puruṣa), (its action is involuntary as is the action of breathing over which also the man has no control.) By whom sent, therefore, the mind goes to its object ; by whose command does similarly the Chief Prâṇa, the best of all, function ? What divinity controls and directs to their proper objects, eyes, ears, speech and the rest ?"

"Being thus asked, Brahmâ first meditated on the Lord Nârâyaṇa who is the support of all, who is incomparable, the omniscient, the omnipotent, and free from all imperfections and then replied to the Lord of Umâ :—

"He, who is the controller and regulator of Prâṇa and of all senses like the eye, &c., is not fully comprehensible by even all the devas, because He is all-full. He is the leader of Breath (Prâṇa) and the rest, He knows everything in all time. He is the best of all, He is present everywhere, He is Viṣṇu, know Him as such."

SECOND KHANDA.

MANTRA I.

यदि मन्यसे सुवेदेति दहरमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपं यदस्य त्वं यदस्य च देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् ॥ ६ ॥ १ ॥

यदि Yadi, if, O Rudra! मन्यसे Manyase, thou thinkest. सुवेद Su-veda, I know well, being taught so by you. इति Iti, thus. दहरं Daharam, little, minor. एव Eva, surely, indeed. अपि Api, but. नूनम् Nûnam, certainly. त्वं वेत्थ Tvam vettha, thou knowest. ब्रह्मण: Brahmaṇaḥ, of Brahman. रूपं Rûpam, form, nature. यत् Yat, because. अस्य Asya, of this (Unconditioned Brahman, above Time, Space and Causation.) त्वं Tvam, thou (art but one of the many conditioned Consciousnesses.) In thee, the nominative used in the sense of locative. That aspect which is in thee. यत् Yat, that (form of Brahmaṇ which is other than thy conditioned self.) अस्य Asya, of this (Brahmaṇ in nature.) देवेषु Deveṣu, in the Devas, nature gods like Indra, Agni, &c. अथ Atha, therefore. नु Nu, now. मीमांस्यम् Mîmâṃsyam, should be thought out. एव Eva, indeed, alone. ते Te, of thee, by thee. मन्ये Manye, I think. विदितम् Viditam, known.

1. (O Maheśvara!) If thou thinkest "I know (Brahmaṇ) fully" then even thou also verily knowest but the minor manifestation of Brahmaṇ. Because (of this little knowledge), therefore, now thou must think (over the other) manifestations of Brahmaṇ, as it is in thee and the Devas. "I think I know."—9.

Note.—(An objection is raised, "you have said that Brahmaṇ is not known by the Deva of the mind even. But that is improper. I, Rudra, am the Deva of the mind, I certainly know Brahmaṇ completely. Why do you then, O Brahmâ! say that the Deva of the mind even does not know Brahmaṇ completely." This objection raised by Rudra, is answered by Brahmâ in the present verse.)

O Rudra! if thou thinkest "I know Brahmaṇ well," then thou even, like others, hast known only a small portion of the essence of Brahmaṇ. Because thou knowest only a small aspect of Brahmaṇ (the Dahara Brahmaṇ) therefore, that aspect of Brahmaṇ which is in thee and that aspect which exists in the Devas, must now be investigated by thee.

MANTRA 2.

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ १० ॥ २ ॥

न अहं Na aham, not I, *i.e.*, even I, Brahmâ. मन्ये Manye, think. Madhva reads it as अन्ये "others," न अहं, अन्ये. सुवेद Suveda, I well know (or I fully know

Brahman). इति Iti, thus. नो No, not. न वेद Na veda, I not know (*i.e.*, I do not know at all.) इति Iti, thus (nor is this knowledge an uncertain thing, for). वेद च Veda cha, and I know (and knowing it, I do not know. It is no object as I have no idea of difference between me and it for I know). यः Yaḥ, who (different from me.) नः Naḥ, amongst us (pupils.) तद् Tad, that (as I have described above, *i.e.*, not fully known, nor totally unknown, but known as near one) वेद Veda, knows. तद् Tad, that. वेद Veda knows. नो No, not. न वेद Na veda, I do not know. इति Iti, thus वेद Veda, he knows. च Cha, and.

2. I do not think I know Him fully ; though others (say) 'we know Him fully.' Nor do I say I know Him not at all, for I know. Amongst us who says "I know Him," he knows Him not. He who says "I do not know Him," he knows indeed.—10.

Note.—The words मन्ये विदितं "I think I know or it is known," are taken by Madhva as part of the next verse.

Note.—(Admitted that none knows Brahman completely except thee, O Brahmâ! But thou at least knowest Him fully, for such we have always heard. Therefore, it is not correct to say that Brahman is unknown to all the Devas: To this Brahmâ replies :)

I do not think that Brahman is fully known by me.

(How does then the world say that thou knowest Brahman fully ? The world says so, through ignorance.)

The others (namely, the ignorant only) say that I (Brahmâ) know Brahman fully.

(Dost thou then know nothing of Brahman ?)

It is not a fact that I do not know Brahman at all. I know him a little.

(If thou dost not know Baahman fully, then thou art also an ignorant being and cannot be the Teacher of the whole universe. To this Brahmâ replies, I am not an ajñânin but a jñânin. For he is an ajñânin or a non-knower of Brahman who thinks that he knows Brahman fully ; while he, who thinks that he does not know Brahman fully, is called a jñânin. Thus Brahmâ establishes the truth that Brahman is unknowable in His entirety, but knowable in part only.)

Amongst us, that person who says "I know that Brahman completely," is a non-knower of Brahman (for he would not have said so had he known Brahman—for he takes the partial knowledge of Brahman to be full knowledge, and thinks Brahman to be a limited being that can be fully known).

But he, who says "I do not fully know that Brahman," knows Him (for he has not limited Brahman by the littleness of his knowledge).

MANTRA 3.

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ ११ ३ । ॥

यस्य Yasya, by whom (of that knower of Brahman.) अमतं Amatam, is not thought (who thinks that he does not know Brahman) not to be reasoned or thought out or determined. तस्य Tasya, by him ; of him. मतं Matam, it is known. मतं Matam, it is thought (who thinks that he knows Brahman.) यस्य Yasya, by whom. न Na, not. वेद Veda, he knows. सः Saḥ, he. अविज्ञातं Avijñâtam, not known, not realised. विजानतां Vijânatâm, of (by) the difference-

knowers (who still have the idea of distinctions of the knower, knowledge and known) विज्ञातम् Vijñâtam, known. अविजानताम् Avijânatâm, by (of) non-difference knowers, who do not know distinctions of knower, known, and knowledge. The force of वि is to denote "distinctions, manifoldness."

3. Of whom (the opinion) is "Brahman is not to be thought of," by him He is (rightly) thought. He who thinks "Brahman has been thought of by me," he does not know. By those who consider "we have realised Brahman," He has not been realised. By those who consider "we cannot fully realise Brahman," He is realised.—11.

Note.—He who thinks "I cannot completely think out Brahman" has got an idea of Brahman—(has brought some portion of Brahman within the grasp of his mind. For he does not fall into the error that Brahman can be made an object of complete mental apprehension.)

But he who thinks "I have completely thought out Brahman," has got no idea of Brahman (for he has got the wrong notion that Brahman can be completely thought out: and he limits Brahman.)

He who thinks "I have made the entire Brahman an object of my meditation, and in my meditation, I have known him entirely" has not known Brahman.

But he who thinks "I cannot know Brahman fully even in meditation," knows Him.

MANTRA. 4

प्रतिबोध विदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ १२ ॥४ ॥

प्रतिबोध विदितं Prati-bodha-viditam, known as (a witness of or behind) every (act of) cognition (or intelligence), know according to one's intelligence, understood as an object of intuitive knowledge, realised by direct preception. मतं Matam, thought of (according to the extent of one's intelligence.) Is to be understood (It is to be realised in every act of cognition, and not where cognition ceases, as in deep sleep or trance.) By meditation, matam or meditation is the means of pratibodham or realisation. अमृतत्वं Amritatvam, immortality, Brahman. हि Hi, indeed, because. विन्दते Vindate, he obtains, is made to obtain (causative.) आत्मना Âtmanâ, by (the knowledge of) self, by performance of sacrifices, by his own effort or by his lower Self, by the grace of the SELF. विन्दते Vindate, he obtains. वीर्यं Viryam, power, strength, like wealth, &c., but not immortality); or the strength (to destroy ignorance) intense joy. विद्यया Vidyayâ, by knowledge. विन्दते Vindate, he obtains. अमृतम् Amritam, immortality.

4. Understanding (thinking and realising) Him according to one's intelligence, as a direct object of intuition, verily he obtains immortality. By one's own (exertion in the performance of duties even after attaining wisdom) he obtains inetnse joy, through the grace of the Supreme SELF; and by direct knowledge of Brahman, he obtains immortality.—12.

Note.—He who has realised Brahman directly in the method mentioned above, attains immortality. The words "pratibodha viditam" mean intuitive and direct perception of an object. When Brahman is thus directly realised, He gives salvation to such

a person. But what is the nature of this "aparokṣa" called here "pratibodha" and how is this to be gained? The answer to this is "matam," meditation: meditate, meditate meditate—matam, matam, matam—and you will have pratibodha or aparokṣa -direct beatific vision.

But there are texs—such as "the drinking of ambrosia gives immortality"——showing that salvation may be obtained by things other than meditation, namely, by karma- or action. The jñâna is not the only means of getting immortality or salvation.

This objection is raised under a misapprehension. The salvation always depends upon jñânam or knowledge and never on karma or action. The karma is a contributory cause of Mukti. The Pravṛitti or self-related karmas never lead to mukti. The Nivṛitti karmas or actions performed unselfishly, purify the soul and are instrumental in producing knowledge. The action performed before Mukti leads to knowledge and not to mukti. The actions performed *after* attaining mukti have a specific effect of their own. This is mentioned in the verse "âtmanâ vindate vîryam, vidyayâ vindate amṛitam"——The actions performed *after* the attainment of wisdom produce the grace of the Lord, and through such grace of the SELF (âtmanâ) there results vîryam or intense felicity or expansion of power—the man attains to the fulness of his vîryam or manhood. But the immortality or amṛitatvam depends upon vidyâ alone—the mukti is obtained through knowledge alone. Thus if a person after attaining mukti, performs karmas, they tend towards the *increase* of his bliss: while the non-performance of any karma then, keeps the bliss stationary: there is no increase in it.

MANTRA 5.

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ॥
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ १३॥५

इति द्वितीयः खण्डः ॥२॥

इह Iha, here, (in this body) or *here* when one has the good fortune of getting a true Guru like Brahmâ. चेत् Chet, if. अवेदीत् Avedit, knew. If persons like you, O Śiva! know Brahman. अथ Atha, then. सत्यम् Satyam, true, the Supreme end, the Brahman; well, good. The salvation, mokṣa. अस्ति Asti, is, happens through the instruction imparted by a Sad Guru. न Na, not. चेत् Chet, if. इह Iha, here. अवेदीत् Avedit, knew. महती Mahatî, great, long, giving rise to three sorts of pains. विनष्टिः Vinaṣṭiḥ, calamity, loss; destruction (new births and deaths): the region of the asuras, the blinding darkness. भूतेषु भूतेषु Bhûteṣu Bhûteṣu, in all things, in every life. The first bhûteṣu means "in all beings," the other bhûteṣu means "among the beings who have reached the status of Sad Gurus." विचित्य Vichitya, having realised or known, having thought or seen, discovered (oneself in all lives); having selected by discrimnation the Sad Guru suited to one. धीराः Dhîrâḥ, the wise, the thoughtful. प्रेत्य Pretya, departing; pra=thorough and itya=knowledge, pretya, having obtained thorough knowledge. अस्मात् Asmât, from this. लोकात् Lokât, world or "loka" may mean "the teacher," "the seer," through whom one gets sight" (look) अमृताः Amṛitâḥ, immortal. भवन्ति Bhavanti, become.

5. If he knows Him here then there is good for him. If he knows Him not here, then there is great loss. The wise knowing Him in all

beings, going out of this world, after getting full knowledge from Guru, become immortal.—13.

Note.—Admitted that Brahma-jñânam is the means of getting mukti, but where is the hurry of getting this jñânam? The life is eternal, and some day or other every jîva will attain this perfection: so there is no need of exerting in the present. This danger of laziness must be guarded against: and the present verse gives a warning. Strive to attain the Divine Wisdom—the Brahma-jñânam—the theosophia, in this very life. When one has reached the presence of a True Teacher, like Brahmâ, he should not procrastinate. It is a great good fortune to get a Sad Guru and when a guru is got, the man must be unlucky if he fails to learn wisdom from him. For if he gets such knowledge, then there is satyam or good for him, *i.e.*, he gets mukti. For knowledge obtained from the instructions given by a Sad Guru alone leads to salvation. If, however, he fails to take advantage of such a Sad Guru, and does not understand from him the true nature of Brahmaṇ, then there is great "calamity"—namely, going to utter darkness—called also the darkness where the asuras dwell. For this is the law, that the person who hears the gospel and rejects it, is himself rejected—for when the Perfect Teacher comes to a man and the latter rejects him, he does so at his own peril. Thus there is a great danger in disobeying the instructions given by a Sad Guru. Therefore, the thought ful man should select, from among all beings and among all teachers professing to be Sad Gurus, the True Teacher, and having so selected with discrimination, stick to him with faith, believing "through the kindness of this teacher I shall know Brahmaṇ and by his instructions and help I shall reach Him." Then having thoroughly learned from such a teacher the nature of Brahmaṇ, and having realised Him, he attains immortality, on throwing off his last body.

MADHVA'S COMMENTARY.

(Brahma-Sâra continued.)

"No one knows Him fully and completely in all His aspects and attributes. He who entertains the notion 'I know Him fully,' does not know the Lord, He remains unknown to such a person. But he who never has this notion, knows the Lord always-Similarly, he who thinks that he has completely meditated upon Brahmaṇ, has not performed the true meditation, and the Highest Person is far beyond the scope of the meditation of such a person.

"Thus the Supreme Lord is neither completely unknown, nor one who can be known in all His entirety. This jîva-form is not that unchangeable Brahmaṇ, called Viṣṇu. But He is that who is constantly near thee, and controls all thy functions. Know Him as Brahmaṇ who is named Viṣṇu, the unchangeable. He is the highest and ruler of the Devas even, what to say of men. Without His Grace, there is no salvation, nor does the desire for it and effort to attain it, arise in the hearts of men, without such command on the part of the Lord. Thus the jîva should never think that he can ever become Brahmaṇ.

THIRD KHANDA.

MANTRA 1.

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥ १४ ॥ १ ॥

ब्रह्म Brahma, the Brahman, in His aspect as Inner Ruler. ह Ha, once, certainly, verily. देवेभ्यः Devebhyaḥ, for the Devas, (in order to help the Devas) that they may get power. विजिग्ये Vijigye, obtained victory, won the fight, over the Daityas and Dânavas. तस्य Tasya, of Him, His, Brahman's. ह Ha, so, an exclamation of wonder. ब्रह्मणः Brahmaṇaḥ, of Brahman. विजये Vijaye, in the victory. देवाः Devâḥ, the Devas (like Indra, Agni, Vâyu.) अमहीयन्त Amahîyanta, became elated, triumphant, were honored, became proud. ते Te, they, (Devas ignorant of the power of Brahman. ऐक्षन्त Aikṣanta, thought. अस्माकम् Asmâkam, ours. एव Eva, indeed, verily, only. अयं Ayam, this. विजयः Vijayaḥ, victory. अस्माकम् Asmâkam, ours. एव Eva, only. अयं Ayam, this. महिमा Mahimâ, greatness (that we are worshipped with praises and pujâ by all creatures.) इति Iti.

1. Brahman (being immanent in the Devas) verily conquered (the Daityas) for the sake of the Devas. (But though) the victory was of Him, the Brahman, lo! the Devas became puffed up. They considered—"This victory is ours only, ours only is this greatness."—14.

MANTRA 2.

तद्धैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानन्त किमिदं यक्षमिति ॥ १५ ॥ २ ॥

तत् Tat, he, that, *i.e.*, that pride, conceit, &c. ह Ha, verily. एषां Eṣâm, of them (the Devas; the ignorant, self-conceited.) विजज्ञौ Vijajñau, perceived. तेभ्यः Tebhyaḥ, for them, for their sake; in order to teach them their true self, and His true SELF. ह Ha, then. प्रादुर्बभूव Prâdurbabhûva, appeared accompanied by Brahmâ, Vâyu, Śeṣa, Garuḍa, Rudra and their spouses. तत् Tat, him. न Na, not. व्यजानत Vyajânata, they knew. किम् Kim, what, *i.e.*, what is the true nature of this being standing before us. इदं Idam, this. यक्षम् Yakṣa, Yakṣam, adorable one. इति Iti.

2. (Brahman) verily perceived this (conceit) of theirs. For (the sake of teaching) them, He appeared (as a Yakṣa accompanied by Umâ, Śiva, and Brahmâ.) Him they did not know, who was this Yakṣa.—15.

MANTRA 3.

तेऽग्निमब्रुवञ्जातवेद एतद्विजानीहि किमेतद्यक्षमिति तथेति॥१६॥३

ते Te, they (the Devâs.) अग्निम् Agnim, to Agni (*lit.*, the fore-runner of the Devas), the mind (Principle of the Cosmos.) अब्रुवन् Abruvan, said. जातवेदः Jâtavedaḥ, O Jâtavedas! all-knower, source of all knowledge, (or all-mind.) एतत् Etat, this (being who is in front of us.) विजानीहि Vijânihi, discover. find out fully. किम् Kim, what. एतत् Etat, this. यक्षम् Yakṣam, Yakṣa, adorable one. इति Iti, thus. (Then Agni said:) तथा Tathâ, so (let it be); yes. इति Iti.

3. They said to Agni: " O Knower-of all-that-are-born! Find this out, what is this Yakṣa?" Agni said " all right."—16.

MANTRA 4.

तदभ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ॥ १७ ॥ ४ ॥

तत् Tat, to Him. (Yakṣa.) अभ्यद्रवत् Abhyadravat, he ran towards. तम् Tam, him (the Agni.) अभ्यवदत् Abhyavadat, addressed (He, the Brahman.) कः Kaḥ, who. असि Asi, art thou. इति Iti, thus (Agni replied.) अग्निः Agniḥ, Agni. वै Vai, indeed. अहम् Aham, I. अस्मि Asmi, am. इति Iti, thus. अब्रवीत् Abravît, he said. जातवेदः Jâtavedâḥ, Jâtavedâḥ. वै Vai, verily, well-known. अहम् Aham, I. अस्मि Asmi, am. इति Iti, thus.

4. He went towards that Yakṣa. He (Yakṣa) said to Agni:—" Who art thou?" Agni replied " I am Agni, indeed, I am the well-known Jâtavedas."—17.

MANTRA 5.

तस्मिंस्त्वयि किं वीर्यमित्यपीदꣳ सर्वं दहेयं यदिदं पृथिव्यामिति ॥ १८ ॥ ५ ॥

तस्मिन् Tasmin, in that, in such (thee) त्वयि Tvayi, in thee. किं Kim, what. वीर्यम् Vîryam, power, strength. इति Iti, thus. (Agni replied.) अपि Api, verily, certainly. इदम् Idam, this (dry as well as wet, moveable and immoveable) सर्वं Sarvam, all. दहेयं Daheyam, I can burn. यत् Yat, what. इदं Idam, this. पृथिव्याम् Prithivyâm, on the earth (as well as in heaven.) इति Iti.

5. (The Yakṣa said:) " What power is in thee so styled?" (Agni said) " Whatever is in the earth, all this verily I can burn."—18.

MANTRA 6.

तस्मै तृणं निदधावेतद्दहेति तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ १९ ॥ ६ ॥

तस्मै Tasmai, to him (the Agni, who was so conceited.) तृणं Triṇam, a straw. निदधौ Nidadhau, put or set before. एतत् Etat, this (dry straw) दह Daha, burn. इति Iti, thus. तत् Tat, that (straw.) उपप्रेयाय Upapreyâya, went towards, dashed at, approached fully. सर्वजवेन Sarvajavena, with all might, strength, with all swiftness. तत् Tat, that (straw.) न Na, not. शशाक Śaśâka, was able. दग्धुं Dagdhum, to burn (to ashes.) सः Saḥ, he (Agni with his pride fallen.) ततः Tataḥ, from that (reason of not being able to burn a dry straw, and so ashamed ; or from that Yakṣa.) with this trial of power returned. निववृते Nivavṛite, desisted ; ceased, न Na, not. एतत् Etat, this (Yakṣa.) अशकं Aśakam, I could. विज्ञातुं Vijñâtum, to know, find out. यत् Yat, what. एतत् Etat, this. यक्षं Yakṣam, adorable one. इति Iti.

6. (The Yakṣa) placed a straw (in front of Agni and said) to him, "burn this." He approached it with all swiftness. But he could not burn it. He desisted after this one trial ; (and returning to the devas) he said, " I could not find out who is this Yakṣa "—19.

MANTRA 7.

अथ वायुमब्रुवन्वायवेतद्विजानीहि किमेतद्यक्षमिति तथेति ॥ २० ॥ ७ ॥

अथ Atha, then. वायुम् Vâyum, to Vâyu, the Nâsikya Vâyu, the breath in the nostrils : the deity of air. अब्रुवन् Abruvan, they said. वायो Vâyo, O Vâyu (O blower.) एतत् Etat, this. विजानीहि Vijânîhi, discover, find out. किम् Kim, what. एतत् Etat, this. यक्षम् Yakṣam, adorable one. इति Iti, thus (Vâyu replied.) तथा Tathâ, yes. इति Iti.

7. Then to Vâyu they said " O Vâyu ! find this out what is this Yakṣa ? " (Vâyu said : Let it be) so.—20.

MANTRA 8.

तदभ्यद्रवत्तमभ्यवदत्कोऽसीति वायुर्वा अहमस्मीत्यब्रवी-न्मातरिश्वा वा अहमस्मीति ॥ २१ ॥ ८ ॥

तत् Tat, to Him (Yakṣa.) अभ्यद्रवत् Abhyadravat, he ran. तम् Tam, to Him (Vâyu.) अभ्यवदत् Abhyavadat, (the Yakṣa) said or addressed. कः Kaḥ, who. असि Asi, art thou. इति Iti, thus (Vâyu replied.) वायुः Vâyuḥ, Vâyu. वै Vai, verily, indeed. अहम् Aham, I. अस्मि Asmi, am. इति Iti, thus. अब्रवीत् Abravît, He said. मातरिश्वा Mâtariśvâ, mover-in-mother-space. (मातरि अन्तरिक्षे श्वयति, मातरि=आकाशे, श्वसिमि गच्छामि इति) वै Vai, indeed. अहम् Aham, I. अस्मि Asmi, am. इति Iti, thus.

8. He (Vâyu) went towards that (Yakṣa.) He (Yakṣa) said to (Vâyu) " Who art thou ?" Vâyu replied " I am Vâyu indeed, I am the well-known Mâtariśvâ, the mover-in mother space." —21.

MANTRA 9.

तस्मिंस्त्वयि किं वीर्यमित्यपीदꣳ सर्वमाददीयं यदिदं पृथिव्यामिति ॥ २२ ॥ ९ ॥

तस्मिन् Tasmin, in that. त्वयि Tvayi, in thee. किं Kim, what. वीर्यम् Vîryam, power, strength. इति Iti, thus. अपि Api, certainly. इदम् Idam, this. सर्वम् Sarvam, all. आददीयम् Âdadîyam, I can take up, blow up in space and carry it away. यत् Yat, what. इदं Idam, this. पृथिव्याम् Prithivyâm, on earth. इति Iti, thus.

9. The Yakṣa said "In thee so styled, what power exists? (Vâyu said) "whatever is on this earth, all this verily I can take up."—22.

MANTRA 10.

तस्मै तृणं निदधावेतदादत्स्वेति तदुपप्रेयाय सर्वजवेन तन्न शशाकादातुं स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ २३ ॥ १० ॥

तस्मै Tasmai, Him (Vâyu.) तृणं Triṇam, a straw. निदधौ Nidadhau, put before. एतत् Etat, this. आदत्स्व Âdatsva, take it up or blow it away from the ground. इति Iti. तत् Tat, that straw. उपप्रेयाय Upapreyâya, went towards, approached. सर्वजवेन Sarvajavena, with all might. तत् Tat, that (straw.) न Na, not. शशाक Śaśâka, was able. आदातुं Âdâtum, to take up or blow. सः Saḥ, He (Vâyu.) ततः Tataḥ, thence. एव Eva, only. निववृते Nivavrite, returned (and said.) न Na, not. एतत् Etat, this. अशकं Aśakam, I could be able. विज्ञातुम् Vijñâtum, to know or find out. यत् Yat, what. एतत् Etat, this. यक्षं Yakṣam, adorable one. इति Iti.

10.—(The Yakṣa) placed a straw before (Vâyu) and (said) to him "take it up." He approached it with all swiftness. But he could not take it up. He desisted after (this one trial and returning said) "this I cannot find who is this Yakṣa."—23.

MANTRA 11.

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति । तथेति तदभ्यद्रवत्तस्मात्तिरोधे ॥ २४ ॥ ११ ॥

अथ Atha, then (after return of Vâyu with his pride lowered.) इन्द्रम् Indram, to Indra (the lord of the three-worlds, the buddhi-principle in cosmos.) अब्रुवन् Abruvan, they said. मघवन् Maghavan, O Maghavan! O powerful one! Mighty one! एतत् Etat, this (Yakṣa.) विजानीहि Vijânîhi, discover, find out. किम् Kim, what. एतत् Etat, this. यक्षम् Yakṣam, adorable one. इति Iti, thus (Indra replied.) तथा Tathâ, yes. इति Iti, thus. तत् Tat, to that (Yakṣa.) अभ्यद्रवत् Abhyadravat, he ran. तस्मात् Tasmât, from him (Indra) from that (spot.) Or तस्मात् may mean

"therefore," *i.e.*, therefore He (Brahman) vanished, because Indra was approaching and was not fit to be taught by Brahman or Śiva or Brahmâ. So he disappeared with all his companions, leaving Umâ. तिरोदधे Tirodadhe, disappeared, vanished.

11. Then to Indra they said "O Maghavan! find this out what is this Yakṣa?" "(Be it) so." He went towards that. (The Yakṣa) vanished from that spot.—24.

MANTRA 12.

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमां हैमवतीं ताꣳ होवाच किमेतद्यक्षमिति ॥ २५ ॥ १२ ॥

इति तृतीयः खण्डः ॥ ३ ॥

स Saḥ, he (Indra.) तस्मिन् Tasmin, in that. एव Eva, same, very. आकाशे Âkâśe, space, spot (where the Yakṣa stood, he, the Indra, remained meditating on Him and while he was thus engaged anxious to see the Yakṣa, Brahma-vidyâ appeared to him in a woman's form.) स्त्रियम् Striyam, a woman (the personified Brahma-vidyâ.) आजगाम Âjagâma, he came upon, He approached or went near. बहुशोभमानाम् Bahuśobhamânâm, very fair, highly adorned. उमाम् Umâm, Umâ, splendid. हैमवतीं Haimavatim, refulgent or decked in gold, or the daughter of Himavat. That portion of Upanisad which deals about Brahman is called so, because Brahman who is always self-luminous like snow (or hima) is treated in it, therefore the Upaniṣad is called Himavat; daughter of it would be Haimavati. ताम् Tâm, her. ह Ha, then. उवाच Uvâcha he said. किं Kim, what. एतत् Etat, this. यक्षम् Yakṣam, adorable one. इति Iti.

12. He (seeing) a woman in that very space (where the Yakṣa had lately stood) came towards (her.) (She was) the very fair Umâ, the daughter of Himavat. He asked her "who was that Yakṣa?"—25.

MADHVA'S COMMENTARY.

(The Brahma-Sâra – continued.)

"Now I shall tell thee a story, listen to it attentively, O Maheśvara! That Brahman abiding in the Devas, conquered the Daityas and the Dânavas: and thus obtained victory for the sake of the Devas. But the Devas being obsessed by the Asuras, thought that the victory was theirs, and not of Brahman. The Sifter of men assuming the form of a Yakṣa, appeared before them in order to teach them a lesson and give them enlightenment. He was accompanied by Umâ and Śiva and Brahmâ, in order to show to the Devas that He was higher than even these and that these were also His servants and members of His hierarchy and household, and under His dominion. Another reason of His being so accompanied was to tell to the Devas:—"Ye Devas cannot know even these members of my household, how can you know me?"

The Fire and Air successively went to find out who was this Yakṣa: and lastly, Indra also went, but were unable to understand that Yakṣa. The Lord Janârdana thought when Indra approached him: "This Indra has greater intelligence than the other Devas, and will ask me questions as Agni and Vâyu did, but he is not in a fit state of mind now to be taught by me or by Śiva or by Brahmâ so I must disappear from his sight." Thus

thinking Brahmaṇ became invisible along with Śiva and Brahmâ: leaving behind Umâ alone, in order to intimate to Indra that she was the proper person to instruct him and not Viṣṇu, Śiva or Brahmâ.

Note.—This parable is given here to strengthen the statement already made before that Brahmaṇ is not *fully* and *completely* cognisable by the Devas even. The Brahmaṇ, as the Inner Ruler of the Devas, obtained the victory for the Devas. Had he obtained victory by an incarnation like that of Râma or Kṛiṣṇa, then there could not have arisen any question as to whom the glory of the victory should belong. It is only when the Lord does not incarnate, but uses jîvas—whether Devas or men—as His instruments, and accomplishes some great work, that these jîvas become vain-glorious and attribute the success to themselves and not to the Lord within them.

The Devas are generally wide awake, but in the parable it is said that they were obsessed by the Asuras, and hence they fell into the natural error of thinking that the victory was theirs and not of the Lord within them. These Asuras or Dark Powers throw such glamour over the brightest intellects, even those of the Devas. All the Devas, however, had not fallen into this error. Brahmâ, Śiva, Umâ and the consort of Brahmâ were free from such error. The Upaniṣad clearly states that Umâ had not fallen into this error for she taught the truth to Indra. When Umâ was free from this misconception, it is easily inferred that Brahmâ and Śiva, who are higher them Umâ in the cosmic scale, were also free from this error. Therefore Madhva says that the Lord appeared accompanied by Umâ, Śiva and Brahmâ. There were two reasons why the Lord appeared along with these three. The first was to prove to the Devas that He was greater than these even, and that they were merely His ministers and servants and *a fortiori* the Devas also were His servants: and thus the victory was really His and not of the Devas who were merely His tools. The second was to teach them humility—that they who were ignorant even of Umâ, Śiva and Brahmâ should not be vain enough to attribute all glory of the victory to themselves.

The Upaniṣad says when Indra approached the Yakṣa, he vanished. Why did Brahmaṇ vanish at his approach ? The Brahmaṇ thought " Indra is the wisest of all and he would ask questions and so let me vanish." But what harm was there if Indra asked those questions ? Indra was not so advanced as to be taught the true nature of Brahmaṇ by Brahmaṇ himself : nor was he advanced enough to be taught by Śiva and Brahmâ. Not only this, but owing to Indra's being obsessed by Asuras, he was still more unfit to be taught by these. Therefore Brahmaṇ vanished along with Brahmâ and Śiva: leaving Umâ behind, to answer all questions of Indra.

Fourth Khanda.

Mantra 1.

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति ततो हैव विदांचकार ब्रह्मेति ॥ २६ ॥ १ ॥

सा Sâ, she (said to Indra, this Yakṣa was.) ब्रह्म Brahma, Brahmaṇ. (Your Inner Ruler.) इति Iti, thus. ह Ha, then (further she) verily, fully. उवाच Uvâcha, said, replied. ब्रह्मणः Brahmaṇaḥ, of Brahmaṇ. वै Vâi, certainly. एतत् Etat, this, of this victory. विजये Vijaye, victory, conquest.. देवाः Devâḥ, O devas. (अ) महीयध्वम् Mahîyadhvam, you have become great, you have got all this honor (from men who worship you as conquerors of Asuras) or अमहीयध्वं have bocome puffed up with pride. इति Iti, thus. ततः Tataḥ, from this instruction of Umâ. ह Ha, verily. एव Eva, only. Madhva reads वै (Vai) instead of, एव meaning 'certainly.' विदांचकार Vidâñchakâra, he (Indra) knew that it was ब्रह्म Brahma (Brahmaṇ) the Yakṣa that had disappeared. इति Iti, thus.

1. She said " Verily this is Brahmaṇ. Verily in the victory of this Brahmaṇ, you, O Devas ! have become great and vain ; and therefore you should not be proud. " Thence he knew that It was Brahmaṇ.—26.

Mantra 2.

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायुरिन्द्रस्ते ह्येनं नेदिष्ठं पस्पृशुस्ते ह्येनत्प्रथमो विदांचकार ब्रह्मेति ॥२७॥२॥

तस्मात् Tasmât, therfore; because these Devas had seen and discoursed with Brahmaṇ, or because they had ceased to be proud, or because they first learnt the true nature of their self. वै Vai, also, even. एते Ete, these. देवाः Devâḥ, Gods—Agni, Vâyu and Indra. Or Brahmâ, Vâyu, Śeṣas, Garuḍa, Vîndra, Śiva and their consorts or Kâma, Dakṣa, Bṛihaspati, Svâyambhuva Manu, Aniruddha, Sûrya, Chandra, Dharma and Varuṇa. अतितराम् Atitarâm, excel, to be above, to surpass. इव Iva, as it were. Their superiority to other Devas was innate, as Brahmâ, &c., had no self-pride and never fell into the error of attributing to themselves the victory won by the Warrior Within. अन्यान् Anyân, others (than Agni, Nâsikya Vâyu and Indra.) देवान् Devân, Gods (like Chandra, Varuṇa, &c.) "Other Devas" like Indra, &c. यत् Yat, namely. अग्निः Agniḥ, Agni. वायुः Vâyuḥ, Vâyu. नासिक्यः Nâsikya, the ordinary air of respiration. इन्द्रः Indraḥ, Indra. The Devas like Kâma, Dakṣa, etc., should also be included. ते Te, these (Agni, Vâyu and Indra.) हि Hi, because. एनत् Enat, it : the Brahmaṇ in the form of Yakṣa. नेदिष्ठं Nediṣṭham, nearest, dearest, earliest, first in time. पस्पृशुः Paspṛiśuḥ, touched, reflected, cogitated. ते हि Tehi, because

they (Agni, Vâyu and Indra.) एनत् Enat, it (the Brahman in the form of a Yakṣa.) प्रथमः Prathamaḥ, the first, the foremost (of the Devas), the first, (as an adverb of time.) विदांचकार Vidâñchakâra, knew. The singular verb used instead of the plural. ब्रह्म Brahma, Brahman. इति iti, thus.

2. Only for this (reason), these Devas, Brahmâ, Vâyu, Śeṣa, &c., are, as if, superior to other Devas, namely, to Agni, Vâyu and Indra. And because Agni, Vâyu and Indra reflected first on that Brahman and touched Him the nearest, and because they first knew "This Yakṣa is Brahman" therefore, they are also superior to other Devas.—27.

MANTRA 3.

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्स ह्येनन्नेदिष्ठं पस्पर्श स ह्येनत्प्रथमो विदांचकार ब्रह्मेति ॥ २८ ॥ ३ ॥

तस्मात् Tasmât, therefore. वै Vai, also. इन्द्रः Indraḥ, Indra. It includes Kâma also. अतितराम् इव Atitarâm Iva, excels, surpasses, as it were. अन्यान् Anyân, other (than Agni and Vâyu who merely saw and had a conversation with the Yakṣa, but were not taught, as Indra was by Umâ, that this was Brahman.) देवान् Devân, Gods. स Sa, he (Indra.) हि Hi, because. एनत् Enat, it (Brahman.) नेदिष्ठं Nediṣṭham, nearest, first. पस्पर्श Pasparśa touched, reflected. स Sa, he. हि Hi, because. (The rest like the last words of the preceding verse.)

3. For this alone Indra is, as if superior to other Devas : because he first reflected upon That, because he first knew "This is Brahman."—28.

MÂDHVA'S COMMENTARY.

Umâ then fully told Indra all about Viṣṇu, the Supreme Goal, and because Brahmâ, Vâyu, Śeṣa, Vîndra and Śiva along with their respective spouses were not proud, (but knew that the victory was not theirs, but of Brahman) therefore they excelled the other Devas.

[*Note.*—The mention of Vâyu, Śeṣa and Vindra and their wives, shows by implication that when Brahman appeared as a Yakṣa, He was accompanied by these also. In other words, He was accompanied by five great devas : Śiva, Brahmâ, Vâyu, Śeṣa and Vindra and five great devîs, the wives of these. These ten, by their humility and perfect knowledge, never fell into the great error of "I" and therefore they became superior to other Devas. The statement in the text that Indra, Agni and Vâyu became superior to *all* Devas should be read in the light of the above remarks. They are not superior to Brahmâ and the rest mentioned above. Nor is Indra superior to Kâma, nor is Vâyu of the breath superior to Dakṣa nor is Agni superior to Sûrya.]

But Indra came to know Brahman first, (*i.e.*, he knew when taught by Umâ, that the Yakṣa was Brahman) and therefore, he alone became the best of all Devas. So Kâma alone became higher than Dakṣa and the rest, because he learnt Brahman prior to these, and taught them. (The true nature of the Yakṣa was learned by other Devas from Kâma.) They were told to learn the truth about this Yakṣa from Kâma, and to that command, these (namely) Dakṣa, Bṛihaspati, Manu, Kâma's son, the Sun, the Moon, Dharma and Varuṇa,

said "Om! yes (we shall learn from Kâma)" and thus they became better than those Devas who had not so learnt. As the Nâsikya Vâyu and Agni *saw* the Yakṣa first, but they did not understand Brahmaṇ. (Indra *learnt* and *understood* Brahmaṇ first, while Nâsikya Vâyu and Agni *saw* Him first, though they failed to understand Him.) Therefore all these Devas, namely, Indra, Kâma, &c., are described as best of all the Devas; Indra and Kâma are the two highest of all Devas, higher than these two are Brahmâ and the rest. Among the Devas Agni is the lowest, and Viṣṇu the highest. Like Brahmâ, &c., all other devas are between these two. (The reason why Agni is lowest, is that he learnt the Yakṣa to be Brahmaṇ last of all and that also through Indra. While the Devas like Kâma, &c., learnt from Umâ simultaneously with Indra.) Agni is lowest because he learnt last from the teaching of Indra. This is the precedence among the Devas, some being higher and some lower, according as they know Viṣṇu better and more fully or partially and less fully.

Note.—The difference among the Devas arose from the fact that some learnt the truth about Brahmaṇ early and some late. Thus Indra learnt first, then Kâma, next Dakṣa, then Bṛihaspati, then Manu, then the son of Kâma, then the Sun, then the Moon, then Dharma, and then Varuṇa, and then Nâsikya Vâyu and then Agni.

MANTRA 4.

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा ३ इतीति न्यमीमिषदा ३ इत्यधिदैवतम् ॥ २९ ॥ ४ ॥

तस्य Tasya, of Him (the Lord.) एषः Eṣaḥ, this, which will be mentioned. आदेशः Âdeśaḥ, teaching, instruction by illustration or mode of meditation. यत् Yat, that. एतद् Etad, this (the form called Kapila.) विद्युतः Vidyutaḥ, the splendid objects of lightning: the luminaries like the sun, &c. अभि Abhi, from all sides. व्यद्युतद् Vyadyutad, flashed forth, illumined fully. आ३ Âḥ, full, or pûrṇam It has the Pluta stress, indicating wonder; *i.e.*, Wonderful is the brightness of Brahmaṇ. Or आ may be an adverb and combined with vyadyutad, *i.e.*, â-vyadyutad, fully illumined. The Brahmaṇ is called आ because He is full. इति Iti, thus. इत It, and, thus, similarly. न्यमीमिषत् Nyamîmiṣat, closed the eyes: and slept on the Ocean of milk in Pralaya. आ३ Âḥ, (*i. e.*, Brahmaṇ) the Full. Fully closed the eyelids. इति Iti, this (illustration) or teaching. अधिदैवतम् Adhidaivatam, with regard to gods or Devas or super-physical. Super-divine. Or the above two illustrations describe Brahmaṇ in its aspect of Hiraṇyagarbha—the One behind all forces—the Over-God of all. It flashes in the flash of the lightning. It winks in the winking of the eye. It is behind all these physical phenomena.

4. Of Him this is the Adhidaiva teaching, He who illumines all luminous objects at creation, He who closing His eyes, sleeps on the Ocean of milk in Pralaya, that is Brahmaṇ called the Â (Full.) This is Adhidaivata.—29.

Note.—Of That (Brahmaṇ) this is an illustrative teaching: "Behold! the flash of lightning. This is that." "Behold! (the eye) winketh—(and there It is too.)" This is the adhidaivata or physical.

Note.—This verse describes Âdhidaiva form of Brahmaṇ, for the purposes of meditation.

MADHVA'S COMMENTARY.

The instruction about Brahmaṇ, so far as His Adhidaiva (cosmological aspect) is concerned is this :—

Hari, called Kapila, illumines even the lightning itself and others. He closing His eyes, sleeps on the Ocean of Milk at the time of Pralaya. He alone is the one and the Supreme Brahmaṇ.

MANTRA 5.

अथाध्यात्मं यदेतद्गच्छतीव च मनोऽनेन चैतदुपस्मरत्यभीक्ष्णं संकल्पः ॥ ३० ॥ ५ ॥

अथ Atha, now; next after describing the Adhidaivic aspect. अध्यात्मं Adhyâtmam, psychological, the teaching as regards the Pratyagâtman—the substrate of all consciousness, the subjective self. देहे Dehe, 'in the body' as opposed to non-self. यत् Yat, that which. एतद् Etad, this, Aniruddha aspect of Brahmaṇ. गच्छति इव Gachchhati iva, seems to move, goes as it were, tries to enter into or know, seems to perceive as it were (but really mind does not fully perceive it, because Brahmaṇ is not an object of complete mental perception), does not fully go, does not fully comprehend. इव Iva, fully. च Cha, and. मनः Manaḥ, the mind. अनेन Anena, by whom, by Aniruddha. च Cha, and. एव alone is another reading. एतद् Etad, this Brahmaṇ. Madhva reads अनेनैव तद्, by this Aniruddha alone that things of world. उपस्मरति Upa-smarati, becomes an instrument of memory, remembers. The power of memory of the mind comes from the Aniruddha aspect. अभीक्ष्णं Abhîkṣṇam constantly, again and again, multitude of objects, untiring. संकल्प : Saṇkalpaḥ, desire or thought. Thought-maker, imagination, will. The saṇkalpa is here taken to mean mind, the part for the whole.

5. Next the adhyâtma teaching, that which is this Aniruddha aspect of Brahmaṇ whom the mind, as if, struggles to enter into and comprehend, but whom it never fully knows, is the Lord, through whom this eternal thought-maker (the mind) gets its faculty of memory.—30.

MÂDHVA'S COMMENTARY.

The instruction about Brahmaṇ, so far as adhyâtma (Psychological) is concerned is as follows :—

"That whom the mind partly apprehends, but whom it does never completely comprehend (literally, in whom the manas enters, as if, and at the same time does not enter) by whom the memory even functions, that Lord of Lords, called Aniruddha, is praised as the Supreme Brahmaṇ."

MANTRA 6.

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं स य एतदेवं वेदाऽभि हैनं सर्वाणि भूतानि संवाञ्छन्ति ॥ ३१ ॥ ६ ॥

तत् Tat, that aspect of Brahmaṇ, called Aniruddha. ह Ha, verily. तद्वनं Tad-vanam, all-adored, all-pervading. तत्=व्याप्तं and वनं=वननीयम्, adorable.

The all-pervading adorable Lord. नाम Nâma, called. तद्वनं Tadvanam, by the name of Tadvana or the all-pervading, adorable one. इति Iti, thus, उपासितव्यं Upâsitavyam, is to be worshipped, meditated upon, realised. स Saḥ, he (the worshipper.) यः Yaḥ, who. एतद् Etad, this aspect of Brahmaṇ called Aniruddha. एव Evam, thus, as described above (*i.e.*, as Tadvanam.) वेद Veda, knows, meditates upon. अभि Abhi, an Upasarga qualifying the verb Samvânchhanti. This is a Vedic use of the preposition detached from the verb. ह Ha, verily. एनं Enam, Him (the worshipper of tadvana.) सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, beings. संवाञ्छन्ति Samvâñchhanti, have a desire or संगच्छन्ति Saṃgachchhanti, approach.

6. That indeed is known as Tadvana "the all-pervading adorable one." He should be worshipped as Tadvana. He who knows Him thus, all creatures love him.—31.

MÂDHVA'S COMMENTARY.

That Viṣṇu is called Tadvanam: because He is Tatam or all-prevading, and because He is Vananîya or all-beloved. Thus Tadvanam means the All-prevading Lord, beloved of all. He who knows Him thus becomes verily loved of all.

MANTRA 7.

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद्ब्राह्मीं वाव त उपनिषदमब्रूमेति ॥ ३२ ॥ ७ ॥

उपनिषदं Upaniṣadam, रहस्यं, the Upaniṣad, the secret doctrine, the Theosophy or the wisdom about Brahmaṇ. भो Bho, O Lord, O Brahmâ. ब्रूहि Brûhi, say, tell me with all its basis and its abode इति Iti, thus. उक्ता Uktâ, has been told. ते Te, they or to thee. उपनिषत् Upaniṣat, Upaniṣad. (*literally*, उप near, नि wholly, सद to destroy, to approach, to loosen. That which destroys Avidyâ with all its latent effects, that which loosens the bond of egoism, in the shape of "I" and "mine," and thus carries the soul wholly to the vicinity of Brahmaṇ and makes it realise its similarity with it. Maxmuller derives it from upa-near, ni-down, sad-to sit: an assembly or session where pupils approach and listen to their teacher.) ब्राह्मीं Brâhmim, the Brâhmi, the doctrine relating to Brahmaṇ. वाव Vâva, alone, undoubtedly. ते Te, to thee. उपनिषदं Upaniṣadam, the Upaniṣad. अब्रूम Abrûma, we have told. इति Iti, thus.

7. "O Brahmâ, tell me the Upaniṣad." (Brahmâ answered) the Upaniṣad has been told to thee: undoubtedly we have told thee the Brâhmî Upaniṣad.—32.

N. B.—The question, "Teach me, Upaniṣad" may have three meanings: (1) teach me the Brahmaṇ—the subject matter of all Upaniṣads, (2) or the means by which the knowledge obtained through Upaniṣad may be retained—the qualifications necessary to fit one to be the receptacle of this knowledge, (3) or the cause of this knowledge. To the first, the answer is the Brâhmî Upaniṣad has already been taught. The next verse answers the other portion of the question. According to Śaṅkara, the meaning of this question is that what has already been explained is the *whole* Upaniṣad, and there remains

nothing to supplement or complement it. The next verse, according to him, would be almost redundant, and is not a *portion* of the Upaniṣad, " nor as a distinct aid for achieving the end with the Upaniṣad."

MADHVA'S COMMENTARY.

Śiva hearing this again asked Brahmâ :—" Tell me who is the main topic of this science." Brahmâ replied to him :—" I have already told thee what is the chief topic of this science : now I shall tell thee the sources from which this may be learnt."

MANTRA 8.

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम् ॥ ३३ ॥ ८ ॥

तस्यै Tasyai, (तस्य प्राप्ति-उपायभूतानि) for that (in order to obtain that Upaniṣad or realise that secret teaching). तपः Tapaḥ, penance or austerity, like Chândrâyaṇa (the equilibrium of body, the senses and the mind : the one-pointedness of mind and senses, according to one's inner nature, in order to purify the dense and the astral bodies.) दमः Damaḥ, restraint, control of the senses. कर्म Karma, sacrifice like aśvamedha or action according to one's caste and life-stage. इति Iti, and so on (like humility, &c.) प्रतिष्ठाः Pratiṣṭhâḥ, basis, or foundations ; feet on which the Brahma-vidyâ rests or stands. This knowledge has firm basis in those persons only who possess tapas, &c. वेदाः Vedâḥ, the Vedas: (1) Ṛik, (2) Yajus, (3) Sâman, (4) Atharvan, (5) the Pañcharâtra, (6) the Bhârata, (7) the Râmâyaṇa, and (8) the Bhâgavata Purâṇa. सर्वाङ्गानि Sarvâṅgâni, all the aṅgas, like the Phonetics, the Ritual, the Grammar, the Prosody, &c. सत्यं Satyam, truth or the true (which remains unchanged through all times) *i.e.*, Brahmaṇ, hence the Mîmâṃsâ, by which the True is determined. आयतनम् Âyatanam, abode.

8. (Of this Brahma-vidyâ), austerities, subduing of senses and the performance of works ordained for one's particular occupation and social status, are the foundation. And the Vedas, with all their Aṅgas and the Mîmâṃsâ, are its superstructure or abode.—33.

MÂDHAVA'S COMMENTARY.

This science resides permanently in those who are well established in tapas (penance) and dama (control of conduct) and who discharge the duties of their order and stage in life. The sources or books from which this science may be learnt are the Vedas, the Vedâṅgas and the Mîmâṃsâ. He who knows these thoroughly, abides in Viṣṇu."

The whole of the above commentary is from Brahma-Sâra.

(In mantra 4 "yad etad vidyutaḥ vyadyutad âḥ" was explained as referring to the visible lightning and the letter आ was then taken as a separate word meaning Brahmaṇ : and the meaning of the verse then given was—this visible lighting is the supreme Brahmaṇ analogically. Now the commentator gives another meaning, and takes the letter आ as an adverb (आङ्) or upasarga meaning *fully* (*completely*.)

The word vidyutaḥ means literally lightning, but here luminaries like the sun and the rest. The word आ-ऽव्यद्युतद् means " illumines thoroughly all round." The verse would then mean " He who fully illumines all luminaries like the sun &c., even."

As we find in the Gîtâ (XV. 12):—That splendour issuing from the sun that enlighteneth the whole world, that which is in the moon and in fire, that splendour know as from me.

And in the Upaniṣad (Kaṭh, V. 15):—When He shines forth, all shine after Him, by His light all this world becomes illumined.

Similarly, आ may be joined with nyamimîṣat, then it would mean—"who closed his eyes to everything, *i.e.*, went to deep sleep."

(The authority for holding that the Supreme Brahmaṇ also closes His eyes is next given.) As says the text:—

"He verily is this Ancient Person who alone existed in His own unsurpassed Self—the Iśwara, when even the Guṇas like Sattva, &c., had not become separate and manifest. He, the Self of the Universe, the Lord, existed in His own self, with eyes closed, in that Great Night of Pralaya when all the Powers were asleep.'

The letter आ has been explained as denoting the Supreme Brahmaṇ: because आ means 'full,' and Brahmaṇ is full.

The words abhîkṣṇam saṅkalpaḥ qualify the word manas in verse 5: the meaning being "Mind which is full of many multitudes of imaginings of determination."

(Now an objector might say—Saṅkalpa or formative Will is only one of the faculties of the mind, how do you define mind as saṅkalpa? To this the commentator answers:)

The Saṅkalpa here means saṅkalpakaḥ the maker of imagination or formative will. The mind is not merely will, but will-maker: or that which wills.

On being asked "tell me the Upaniṣad with all its basis and its abode," the answer is "I have told you fully the essential form of the Upaniṣad, that is, the Brahmaṇ, about that there is nothing more to be said. But the knowledge or the science so learnt requires certain helps to strengthen it. Austerity, self-control and performance of action go to strengthen the knowledge. They are the foundation of such knowledge or Vidyâ. Those who possess these qualities are the recipients of such knowledge and it remains in them firmly."

The word सत्यम in Mantra 8 means the science of determining the truth, the science of interpretation or the Mîmâṃsâ. Thus in Śabda-Nirṇaya we read: "Through Mîmâṃsâ the meanings of the Śruti and the Smṛiti become determined and rightly settled. Therefore the Mîmâṃsâ is called Satyam because it leads to the right or *true* determination as to Brahmaṇ." Similarly in Vidyâ-Niraṇya we are told:—"The Vedas mean according to the Good People, the Ṛik, the Yajus, the Sâman, the Atharvan, the Pañcharâtra, the Mahâbhârata, the original Râmâyaṇa and the Bhâgavata Purâṇa. The Smṛitis and the six aṅgas called phonetics, &c., are all generally styled aṅgas. While the sciences of Reasoning and Interpretation, namely, the Tarka Śâstra and the Mîmâṃsâ are called the Satyam. Thus the abodes of Vidyâ are three-fold: namely, (1) the Vedas, (2) the Aṅgas, and (3) The Satyam."

MANTRA 9.

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ ३४ ॥ ६ ॥

इति चतुर्थः खण्डः ॥ ४ ॥

यः Yaḥ, who, the adhikârî. वै Vai, verily. एताम् Etâm, ब्रह्मविद्यां this (Brahma-vidyâ) (another reading is) etâm Upaniṣadam evam Veda, this Upaniṣad

with its basis and origin. एवं Evam,(वेदपादादि रूपेण) thus (with Vedas as feet, &c.) वेद Veda, (जानाति उपास्ते) knows, meditates upon, worships. अपहत्य Apahatya, (स्वस्मादपच्छेदपुरःसरं विनाश्य) having shaken off, having destroyed. पाप्मानं Papmânam, sins, evil, the seed of Saṁsâra, the obstacles to the attainment of Brahmavidyâ. अनन्ते Anante, endless, that which is never destroyed at the end of kalpas, even above time, space and causation, unconditioned. स्वर्गे Svarge, in Swarga, blissful, the song of the residents of Swar loka, in the Self of bliss and knowledge. Sva=Self, r=enjoyment, ga=knowledge. लोके Loke, world, self-luminous. ज्येये Jyeye, अज्येये Ajyeye, the greatest, the highest, unconquerable, in Viṣṇu, the best. प्रतितिष्ठाति Pratitiṣṭhati, stays for good, does not return.

9. He who thus knows this Upaniṣad, having destroyed all sins, is verily established in the unconditioned, all-blissful, resplendent, Highest Viṣṇu, is verily established in Him.—34.

MÂDHAVA'S SALUTATION.

Salutation be to Viṣṇu, the most beloved of all my beloved objects, who is knowledge bliss, existence, power, fullness and the Highest God.

Peace chant.

ओं आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथोबलमिन्द्रियाणि च ॥ सर्वाणि सव ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणं मेस्त्वनिराकरणं मेऽस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु त मयि सन्तु ॥ ओं शान्तिः शान्तिः शान्तिः ॥ इति सामवेदीयकेनोपनिषत्समाप्ता ॥

Om ! May all my bodily organs and senses, those of speech, smell, sight, hearing and vigour grow in perfection. May the Vedas and the Upaniṣads be my all in all. May I not abandon the study of the sacred lore, may not the sacred lore abandon me. Let there never be any break in my studies, let there never be any break in my studies. Let all the virtues of the Upaniṣads repose in me, repose in me whose sole delight is That Self.—(Pâraskara Gṛihya Sûtra, III. 16. 1 partly).

THE END.

Alphabetical Index of the Mantras.

KAṬHA UPANIṢAD

INTRODUCTION.

Regarding this Upaniṣad Max Muller writes:—

One of the best known among the Upaniṣads is the Kaṭha Upaniṣad. It was first introduced to the knowledge of Europoan scholars by Ram Mohan Roy, one of the most enlightened benefactors of his own country, and, it may still turn out, one of the most enlightened benefactors of mankind. It has since been frequently translated and discussed, and it certainly deserves the most careful consideration of all who are interested in the growth of religious and philosophical ideas. It does not seem likely that we possess it in its original form, for there are clear traces of later additions in it. There is in fact the same story told in the Taittirîya Brâhmaṇa, III, 11, 8, only with this difference that in the Brâhmaṇa freedom from death and birth is obtained by a peculiar performance of a sacrifice, while in the Upaniṣad it is obtained by knowledge only.

The Upaniṣad consists of a dialogue between a young child, called Nâchiketas, and Yama, the ruler of departed spirits. The father of Nâchiketas had offered what is called an All-sacrifice, which requires a man to give away all that he possesses. His son, hearing of his father's vow, asks him, whether he does or does not mean to fulfil his vow without reserve. At first the father hesitates; at last, becoming angry, he says: "Yes, I shall give thee also unto death."

The father, having once said so, was bound to fulfil his vow, to sacrifice his son to death. The son was quite willing to go, in order to redeem his father's rash promise.

"I go," he says, "as the first, at the head of many (who have still to die); I go in the midst of many (who are now dying). What Yama (the ruler of the departed) has to do, that he will do unto me to-day.

"Look back, how it was with those who came before; look forward how it will be with those who come hereafter. A mortal ripens like corn;—like corn they spring up again."

When Nâchiketas, entered the abode of the departed, their ruler, Yama, was absent, and his new guest was left for three days without receiving due hospitality.

In order to make up for this neglect, Yama, when he returns, grants him three boons to choose.

The first boon which Nâchiketas chooses is, that his father may not be angry with him any more.

The second boon is, that Yama may teach him some peculiar form of sacrifice.

Then comes the third boon:

Nâchiketas says: "There is that doubt, when man is dead, some saying that he is, others that he is not: this I should like to know, taught by thee. This is the third of my boons."

It has been taken implicitly by all translators, that the third boon asked by Nâchiketas was regarding what is now-a-days called the survival of human personality after death. Whether man has a soul, and whether it survives death are no doubt questions of primary importance: and all religions (except perhaps Judaism) give a decided answer in the affirmative to these questions. As regards the Jews, it is said that the immortality of the soul was not revealed to them. Be that as it may, in India,

however, the existence of the soul, its pre-existence and survival of death were taken as axiomatic truths: and no doubts seem to have been ever raised on these points. It is not, therefore, likely that Nâchiketas should have asked, as his highest boon, the answer to the queston whether the soul of man was immortal or not. The unknown author of this Upaniṣad could not have meant that, for the following reasons :—

Firstly.—Nâchiketas is shown to be a boy filled with Holy Spirit, (Śraddhâ) and admonishes his father thus :—

"Unblessed, surely are the worlds to which a man goes by giving (as his promised present at a sacrifice) cows which have drunk water, eaten hay, given their milk and are barren." (I-1-3.)

Thus in the very third verse Nâchiketas speaks of the worlds of the unblessed, the regions of pain and sorrow, *in after life*, to which a man goes after death, who cheats the officiating priest by giving him poor and worthless presents. Nâchiketas, who believed in regions of the unblessed, could not have asked a truism like the survival of the soul after death. Nâchiketas knew well the law of rebirth also and believed in it, for he says (I. 6) "A mortal ripens like a corn, like corn he springs up again."

Secondly.—The story says that Nâchiketas was sent to the region of Yama—the abode of the dead. He had left his physical body and was talking with Yama all the same. From his own personal experience, he could not have entertained any doubt as to the existence of the soul after death. Mâdhva, therefore, very pertinently remarks :—**न च मृत्वा यमं प्राप्तस्य नाचिकेतसो "मृतो ऽस्ति न वा" इति संशयो युज्यते** :—"To Nâchiketas, who had died and was (consciously still) present before Yama, the doubt whether the dead exist or not would be inappropriate," (his own present experience being a direct answer to his own question.) A person who is undergoing a particular experience, at a particular time, would be the last man to ask whether such an experience exists or not.

Thirdly.—According to Sankara, the second boon, which Nâchiketas asks is regarding heaven, "Thou knowest, O Death, the fire-sacrifice which leads us to heaven; tell it to me, for I am full of faith. Those who live in the heaven-world reach immortality—this I ask as my second boon."

Nâchiketas believed in a future state of recompense, where soul enjoyed the fruits of its good works. He believed in heaven. A person, who believes in Heaven, could not have any doubt as to the existence of soul after death. Râmâṇuja, therefore, in his comment on the Vedânta Sûtra 1-2-12., in interpreting this Upaniṣad, rightly remarks :—"For his second boon, again, he chooses the knowledge of a sacrificial fire, which has a result to be experienced only by a soul that has departed from

the body; and this choice also can be clearly made only by one who knows that the soul is something different from the body."

Thus Nâchiketas, who is represented here as believing both in Heaven (Swarga-loka) and Hell (Ananda-loka) could not have asked the third question as popularly understood.

No doubt, to a mind like those of Myers and other scientific men, this appears to be the problem of problems: and answer to it is eagerly sought for, in seance rooms and from the apparitions of the living and the dead. To a materialist or a follower of Chârvaka this is a pertinent question. But it does not come with good grace from the mouth of a Nâchiketas, who admonishes his father with the terrors of Hell, and wants to learn from Yama the secret of getting into Heaven.

Fourthly.—The story of Nâchiketas has another version in the Taittiriya Brâhmaṇa of the Yajur Veda. There the third boon which Nâchiketas asks is not whether the soul survives physical death: but how to conquer re-death (punar-mṛityu). In other words, Nâchiketas asks how to get Mukti or Release, so that there may be no necessity of re-birth (punar-janma) and *a fortiori* of re-death (punar-mṛityu.) This version we find in Taitt. Br. III-11-8. Thus it reads:—तृतीयं वृणीष्वेति । पुनर्मृत्योर्मेऽपचितिं ब्रूहि इति होवाच । "(Yama said): ask the third boon. (Nâchiketas replied) Tell me the method of vanquishing re-death." This also indicates that the Kaṭha version of this well-known legend could not have meant, by its third question, a simple point like the survival of soul after death.

Even the western interpretators of the Vedas are unanimous in admitting, that the Vedic Riṣis, in spite of all their worship of the elemental forces of nature, had a firm conviction of After-life. The Upaniṣads which represent an advance on the Vedic age could not have, therefore, asked such a primary question. Nor do we find, in any other Upaniṣad this question asked. The interpretation, therefore, of Mâdhva and Râmânuja is more near the truth, *i.e.*, that the third question does not relate to survival of soul after death, but to the far more transcendental question—the survival of individual consciousness in the state of Nirvâṇa or Mukti, and whether the Released are within the government of God or transcend that even.

The following extract from the Taittirîya Brâhmaṇa, III-11-8 as translated by Max Muller is given here to elucidate the points above urged:—

Vâjasravasa, wishing for reward, sacrificed all his wealth. He had a son, called Nachiketas. While he was still a boy, faith entered into him at the time when the cows that were to be given (by his father) as presents to the priest, were brought in. He said: "Father, to whom wilt thou give me?" He said so a second and third time. But father turned round and said to him:" "To Death I give thee."

Then a voice said to young Gautama, as he stood up : "He (thy father) said "Go away to the house of Death, I give thee to Death." "Go therefore to Death when he is not at home, and dwell in his house for three nights without eating. If he should ask thee "Boy, how many nights hast thou been here ?" say, "Three." When he asks thee, "What didst thou eat the first night ?" say, "Thy off-spring." "What didst thou eat second night ?" say, "Thy cattle." "What didst thou eat the third night ?" say, "Thy good works."

He went to death, while he was away from home, and he dwelt in his house for three nights without eating. When Death returned, he asked : "Boy, how many nights hast thou been here ?" He answered : "Three." "What didst thou eat the first night ?" "Thy offspring." What didst thou eat the second night ?" "Thy cattle," "What didst thou eat the third night ?" Thy good works."

Then he said : "My respect to thee, O venerable sir ! Choose a boon."

"May I return living to my father," he said.

"Choose a second boon."

"Tell me how my good works may never perish."

Then he explained to him this Nâchiketa fire (sacrifice), and hence his good works do not perish.

"Choose a third boon."

"Tell me the conquest of re-death."

Then he explained to him this (chief) Nâchiketa fire (sacrifice), and hence he conquered re-death.

[Extract from Râmânuja's Sri Bhâsya on I. 2. 12 as translated in the S. B. E. Vol. XLVIII., p. 269, by Dr. G. Thibaut.]

But a new objection is raised. the initial passage, I. I. 20, 'That doubt which there is when a man is dead—Some saying, he is ; others, he is not ; clearly asks a question as to the true nature of the individual soul, and we hence conclude that that soul forms the topic of the whole chapter.--Not so, we reply. That question does not spring from any doubt as to the existence or non-existence of the soul apart from the body ; for if this were so, the two first boons chosen by Nâchiketas would be unsuitable. For the story runs as follows : When the sacrifice offered by the father of Nâchiketas—at which all the possessions of the sacrificer were to be given to the priests is drawing towards its close, the boy, feeling afraid that some deficiency on the part of the gifts might render the sacrifice unavailing, and dutifully wishing to render his father's sacrifice complete by giving his own person also, repeatedly asks his father, 'And to whom will you give me'? The father, irritated by the boy's persistent questioning, gives an angry reply, and in consequence of this the boy goes to the palace of Yama, and Yama being absent, stays there for three days without eating. Yama on his return is alarmed at this neglect of hospitality, and wishing to make up for it allows him to choose three boons. Nâchiketa, thereupon, full of faith and piety, chooses as his first boon that his father should forgive him. Now it is clear that conduct of this kind would not be possible in the case of one not convinced of the soul having an existence independent of the body. For his second boon, again, he chooses the knowledge of a sacrificial fire, which has a result to be experienced only by a soul that has departed from the body ; and this choice also can clearly be made only by one who knows that the soul is something different from the body. When, therefore, he chooses for his third boon the clearing up of his doubt as to the existence of the soul after death (as stated in v. 20), it is evident that his question is prompted by the desire to acquire knowledge of the true nature of the highest Self—which knowledge has the form of meditation on the highest Self,—and by means thereof,

knowledge of the true nature of final Release which consists in obtaining the highest Brahman. The passage, therefore, is not concerned merely with the problem as to the separation of the soul from the body, but rather with the problem of the Self freeing itself from all bondage whatever—the same problem, in fact, with which another scriptural passage also is concerned, *viz.*, 'When he has departed there is no more knowledge' (Bri. Up. II, 4, 12). The full purport of Nachiketas' question, therefore, is as follows: When a man qualified for Release has died and thus freed himself from all bondage, there arises a doubt as to his existence or non-existence—a doubt due to the disagreement of philosophers as to the true nature of Release; in order to clear up this doubt I wish to learn from thee the true nature of the state of Release.—Philosphers, indeed, hold many widely differing opinion as to what constitutes Release. Some hold that the Self is constituted by consciousness only, and that Release consists in the total destruction of this essential nature of the Self. Others, while holding the same opinion as to the nature of the Self, define release as the passing away of Nescience (avidyâ). Others hold that the Self is in itself non-sentient, like a stone, but possesses, in the state of bondage, certain distinctive qualities, such as knowledge, and so on. Release then consists in the total removal of all these qualities, the Self remaining in a state of pure isolation (kaivalya). Others, again, who acknowledge a highest Self free from all imperfection, maintain that through connexion with limiting adjuncts that Self enters on the condition of an individual soul; Release then means the pure existence of the highest Self, consequent on the passing away of the limiting adjuncts. Those, however, who understand the Vedânta, teach as follows: There is a highest Brahman which is the sole cause of the entire universe, which is antagonistic to all evil, whose essential nature is infinite knowledge and blessedness, which comprises within itself numberless auspicious qualities of supreme excellence, which is different in nature from all other beings, and which constitutes the inner Self of all. Of this Brahman, the individual souls—whose true nature is unlimited knowledge, and whose only essential attribute is the intuition of the Supreme Self—are modes, in so far, namely, as they constitute its body. The true nature of these souls is, however, obscured by Nescience, *i.e.*, the influence of the beginningless chain of works; and by release then we have to understand that intuition of the highest Self, which is the natural state of the individual souls, and which follows on the destruction of Nescience. When Nachiketas desires Yama graciously to teach him the true nature of Release and the means to attain it, Yama at first tests him by dwelling on the difficulty of comprehending Release, and by tempting him with various wordly enjoyments. But having in this way recognised the boy's thorough fitness, he in the end instructs him as to the kind of meditation on the highest Self which constitutes knowledge of the highest Reality, as to the nature of Release—which consists in reaching the abode of the highest Self,—and as to all the required details. This instruction begins at 1, 2, 12, "The Ancient one who is difficult to see, &c., and extends up to 1, 3, 9, and that is the highest place of Viṣṇu."

Extract from the Taitt. Br. III. 11. 8.

उशन्ह वै वाजश्रवसः सर्ववेदसं ददौ । तस्य ह नचिकेता नाम पुत्र आस । तꣳ ह कुमारꣳ सन्तम् । दक्षिणासु नीयमानासु श्रद्धाऽऽविवेश । स होवाच । तात कस्मै मां दास्यसीति द्वितीयं तृतीयम्, इति ॥

तꣳ ह परीत उवाच । मृत्यवे त्वा ददामीति, इति ।

तꣳ ह स्मोत्थितं वागभिवदति (१) गौतमकुमारमिति । स होवाच । परेहि मृत्योर्गृहान् । मृत्यवे वै त्वाऽदामिति, इति ।

तं वै प्रवसन्तं गन्तासीति होवाच। तस्य स्म तिस्रो रात्रीरनाश्वान्गृहे वसतात्। स यदि त्वा पृच्छेत्। कुमार कति रात्रीरवात्सीरिति। तिस्र इति प्रतिब्रूतात्। किं प्रथमाꣳ रात्रिमाश्ना इति (२) प्रजां त इति। किं द्वितीयामिति। पशूꣳस्त इति। किं तृतीयामिति। साधुकृत्यां त इति इति, ॥

तं वै प्रवसन्तं जगाम। तस्य ह तिस्रो रात्रीरनाश्वान्गृह उवास। तमागत्य पप्रच्छ। कुमार कति रात्रिरवात्सीरिति। तिस्र इति प्रत्युवाच (३) किं प्रथमाꣳ रात्रिमाश्ना इति। प्रजां त इति। किं द्वितीयामिति। पशूꣳस्त इति। किं तृतीयामिति साधुकृत्यां त इति, इति।

नमस्ते अस्तु भगव इति होवाच। वरं वृणीष्वेति, इति।

पितरमेव जीवन्नयानीति, इति।

द्वितीयं वृणीष्वेति (४)। इष्टापूर्तयोर्मेऽक्षितिं ब्रूहीति होवाच। तस्मै हैतमग्निं नाचिकेतमुवाच। ततो वै तस्येष्टापूर्ते नो क्षीयेते, इति।

नास्येष्टापूर्ते क्षीयेते। योऽग्निं नाचिकेतं चिनुते। य उ चैनमेवं वेद, इति।

तृतीयं वृणीष्वेति। पुनर्मृत्योर्मेऽपचितिं ब्रूहीति होवाच। तस्मै हैतमग्निं नाचिकेतमुवाच। ततो वै सोऽप पुनर्मृत्युमजयत् (५) अप पुनर्मृत्युं जयति। योऽग्निं नाचिकेतं चिनुते। य उ चैनमेवं वेद, इति।

PRAYAG, *September, 1909.* S. C. V.



KAṬHA UPANIṢAD.

FIRST VALLI.

Peace chant.

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ओम् शान्तिः शान्तिः ॥

सः Saḥ, he, Mitra and others. ह Ha, verily. Or सह is one word meaning "together." नौ Nau, us two, the teacher and the pupil. अवतु Avatu, may protect, and remove all obstacles. स Sa, he. ह Ha, verily. नौ Nau, us two. भुनक्तु Bhunaktu, may nourish by giving food, &c. Or may cause us to enjoy the bliss of mukti resulting from right study. Or taking सह as one word, then the meaning would be सह मिलिता भोजयतु । सह Saha, together. वीर्यं Viryam, energy: be energetic in explaining the hidden meaning of the Scriptures. करवावहै Karavâvahai (=कुर्वः) may we two acquire or make. तेजस्वि Tejasvi, splendid, most strong, fruitful. नौ Nau, by us two. अधीतं Adhîtam, studied. अस्तु Astu, may be or may our studies be fruitful. मा Mâ, not. विद्विषावहै Vidviṣâvahai, may we two quarrel, or hate.

Om! May He protect us both (teacher and pupil). May He cause us both to enjoy the bliss of Mukti. May we both exert together to find out the true meaning of the scriptures. May our studies be fruitful. May we never quarrel with each other! Om! Peace! peace! peace!

MADHVA'S SALUTATION.

The Bhagavân, the Supreme Lord, whom I bow to, is above all things. Thou who dwellest in the hearts of all living creatures—Salutations to thee, O Vâmana! Salutations.

Note.—He who possesses the six-fold qualities of lordliness, &c., is called Bhagavân. The word Vâmana shows that the Lord has a form which the devotees meditate upon. The Devatâ of this Upaniṣad is Vâmana and the Seer is Yama.

MADHVA'S COMMENTARY.

In the Brahma-Sâra we read:—"He who meditates on Viṣṇu in Agni constantly, and performs three times the Nâchiketa Fire sacrifice reaches Heaven; and there, free from all fears, resides for a manvanteric period and after that attains immortality in due time."

Note.—This shows that mere fire-sacrifice does not lead to Mukti: but to Svarga only. The "immortlity" here means mokṣa. The performers of Nâchiketa Fire-sacrifice first go to Swarga and then obtain mokṣa along with Brahmâ. Thus it is *Krama-Mukti*,

While Jñâna gives direct Mukti. The above quotation also shows that the second boon asked by Nachiketas refers to Mukti and not merely to ordinary Swarga. The second boon relates to Krama-mukti, obtained by those who meditate on Viṣṇu in Fire.

It is clear from the above that Madhva has taken up the explanation of the verse स्वर्ग लोका अमृतत्वं भजन्ते (Kath I. 13) first. This shows that he attaches great importance to that verse and that he differs fundamentally from Śrî Śankara in its interpretation. According to Śankara, the knowledge of Heavenly Fire is a secondary thing and has nothing to do with Mukti. The knowledge of such Fire is Upaniṣad only in a secondary sense of the word.

MANTRA 1.

ॐ । उषन् ह वै वाजश्रवसः सर्ववेदसं ददौ ।
तस्य ह नचिकेता नाम पुत्र आस ॥ १ ॥

उशन् Uśan, wishing, desiring (the fruit of Viśvajit sacrifice), desiring heaven. ह Ha, once. वै Vai, now. वाजश्रवस: Vâjaśravasaḥ, Vâjaśravasa, Uddâlaka. सर्ववेदसं Sarva-vedasam, all-wealth (as fee to priests). ददौ Dadau, gave. तस्य Tasya, his. ह Ha, (mere expletive). नचिकेता Nâchiketâ, Nâchiketâ. नाम Nâma, called. पुत्र: Pûtraḥ, son. आस Âsa, was.

1. Desiring once (the heaven-worlds), Vâjaśravasa gave away all his possessions as fee to the priests. He had a son called Nâchiketas.—1.

MANTRA 2.

तꣳह कुमारꣳसन्तं दक्षिणासु नीयमानासु श्रद्धाविवेश सोऽमन्यत २॥

तं Tam, him (Nachiketas). ह Ha, when. कुमारं Kumâram, a boy सन्तं Santam, being (still). दक्षिणासु Dakṣiṇâsu, when the presents. नीयमानासु Nîyamânâsu, were being given to or brought (for the priests), to be led. श्रद्धा Śraddhâ, faith, strong desire (for the welfare of his father), earnestness. आविवेश Â-vi-veśa, entered. स: Saḥ, he. अमन्यत Amanyâta, thought, said to himself, pondered.

2. Faith entered him, though still a boy, when the cows were being given as presents to the priests. He thought.—2.

MANTRA 3.

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान्स गच्छति ता ददत् ॥ ३ ॥

पीतोदका: Pîtodakaḥ, drunk water. जग्धतृणा: Jagdha-triṇâḥ, eaten hay or grass (but cannot do so now). दुग्धदोहा: Dugdha-dohâḥ, given milk. निरिन्द्रिया: Nirindriyâḥ, barren, without strength (to breed). अनन्दा: Anandâḥ, Unblessed, joyless. नाम Nâma, called, surely. ते Te, those (well known). लोका: Lokâh, worlds, births. तान् Tân, to them, to which. स: Saḥ, he गच्छति Gachchhati, goes. ता: Tâḥ, them. ददत् Dadat, giving.

3. Verily joyless are the worlds of him who gives decrepit old cows that have drunk water (and owing to the weakness of old age can drink no more), eaten hay (and can eat no more), given milk (and are dry now), and are barren.—3.

MANTRA 4.

स होवाच पितरं तात कस्मै मां दास्यसीति ।
द्वितीयं तृतीयं तꣳ होवाच मृत्यवे त्वा ददामीति ॥ ४ ॥

सः Sah, he (Nachiketâ thinking that "the giver of such cows suffers such calamity, my father is going to give such cows ; let me prevent the calamity ") ह Ha, verily. उवाच Uvâcha, said. पितरम् Pitaram, father. तात Tâta, O Father ! कस्मै Kasmai, to whom (to what priest, as a dakṣinâ-fee). माम् Mâm, me. दास्यसि Dâsyasi, wilt thou give (for by giving me away thou shalt fulfil thy vow of giving every thing). इति Iti, thus. (The father having heard this kept quiet thinking that it was a boyish whim of his son, and so he did not mind his question). द्वितीयं Dvitîyam, a second time (Nachiketâ repeated the question twice). तृतीयं Tritîyam, a third time (the father keeping silent, he said again.) तं Tam, him (*i.e.*, to the son, the father being angry.) ह Ha, Behold ! Hâ ! उवाच Uvâcha, said. मृत्यवे Mrityave, to Mrityu, the son of Vivasvat. त्वा Tvâ, thee. ददामि Dadâmi, I give (Madhva's reading is ददानि let me give). इति Iti, thus (Namely, the father said "Be thou dead.")

4. He said to his father then : "O father ! to what (priest) wilt thou give me." Twice and thrice, (he put this question). The father said to him "To Death I give thee."—4.

MADHVA'S COMMENTARY.

Thus we record in the Gati-Sâra :—

Uddâlaka, the grandson of Vâjaśravas, desiring to attain heavenly regions, gave away all his possessions, as fee to the officiating priests. He gave also cows who were decrepit. The young son of Uddâlaka seeing this, said to his father "Such cows should never be given in gift, better give me away to some priest, and thus fulfil thy pledge of giving cows." On hearing this, the father cursed the boy.

Note.—In another version of Yajur Veda Kaṭha Śâkhâ the story is given in these words :—"The boy said—father ! to whom shalt thou give me ?" He said this twice and thrice. To him the father answered in anger : "I give thee to Death. Thou shalt reach the palace of Death when he will not be at home. There thou must dwell for three nights without taking any food. When on his return, he will ask thee, 'child ! how many nights thou hast been here ?' Tell him "three nights." 'What didst thou eat, the first night ?' Thy offsprings. 'What didst thou eat the second night ?' Thy cattle. 'What, the third night ?' All thy meritorious deeds."

This recension shows in greater detail the scope of the curse : which may have been uttered in some such language as the following :—Die thou, and going to the palace of Death, remain there, though he be out, for three nights without any food.

MANTRA 5.

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।
किंस्विद्यमस्य कर्तव्यं यन्मयाद्य करिष्यति ॥ ५ ॥

बहूनां Bahûnâm, among the many who will die or are dying, I being the first, go to Yama. Many will die after I am dead. एमि Emi, I go. प्रथमः Prathamaḥ, first. बहूनां Bahûnâm, of many. एमि Emi, I go. मध्यमः Madhyamaḥ, middle. Among many who are dead, I being the middle, go to Yama. I go either in the front rank or in the middle of those who are going to the Yama's abode, but not the last, for many will still follow me: why should I grieve about it; when death is inevitable to all. किम् Kim, what. स्विद् Svid, else, both together mean "Nothing." यमस्य Yamasya, of Yama. कर्तव्यं Kartavyam, to be done, object, necessity. I can be of no use to Yama. Yama is above all desires and so I can be of no use to him, and so my father will get no merit by giving me to Yama, as he would have got had he given me to some priest. Therefore, do I grieve, not because I die, but that my death will be of no avail to my father. यत् Yat, which. मया Mayâ, by me, (being given to Yama). अद्य Adya, to-day. करिष्यति Karisyati, he will do.

5. Among many I go as first, among many I go as middle. What object has Yama, which through me, will he accomplish to-day.—5.

MANTRA 6.

अनुपश्य यथा पूर्वे प्रतिपश्य तथापरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६ ॥

अनु Anu, back, (towards the by-gone fathers and grandfathers, who stood firm on their duty of telling truth, &c.) पश्य Pasya, look, ponder, think deeply. यथा Yathâ, how, in what way. पूर्वे Pûrve, the prior ones (who have gone before; the fathers and grandfathers, &c.) Having seen those who have died before me. प्रति Prati, forward. पश्य Pasya, look; looking also to the fact that others also must die. I go to Yama without any sorrow. तथा Tathâ, how. अपरे Apare, others (men who are alive.) सस्यं Sasyam, corn. The illustration shows that there is never absolute annihilation like the breaking of a pot, but a mere change of form. The grass grows so long as the root is in the soil. So the jîvas are rooted in the Lord. इव Iva, like. मर्त्यः Martyaḥ, the mortal, the man पच्यते Pachyate, ripens, decays and dies or becomes cooked, becomes mature, fitted. सस्यम् इव Sasyam iva, like corn. आजायते Âjâyate, springs up, appears (Madhva reads जायते without आ.) पुनः Punaḥ, again (as birth and death is the fate of all creatures, I feel no grief by being given to Death—to one whom I must meet some day).

Note.—Look at those who have died before me, so also look round on those others who are now dying and will follow me and thus learn that the mortal man matures and dies like the corn, and is born again like the corn.

6.—Look at those who have died before me (Nachiketas and also at those others who are now dying and will follow me; and thus learn that the mortal man matures and dies like the corn, and is born again like the corn—6.

MANTRA 7.

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्यैताꣳ शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥ ७ ॥

वैश्वानर Vaiśvânaraḥ, fire, (like fire.) प्रविशति Praviśati, enters. अतिथिः Atithiḥ, a guest. ब्राह्मणः Brâhmaṇaḥ, a Brâhmaṇa. गृहान् Grihân, in the houses (as if burning the houses.) तस्य Tasya, of that (burning). एतां Etâm, this (offering of water for the feet, seat, &c.) शान्तिं Śântim, peace (or quenching.) कुर्वन्ति Kurvanti, they do. हर Hara, bring, fetch, take. वैवस्वत Vaivasvata, O Vaivasvata, the son of the Sun. उदकम् Udakam, water (for washing the feet of Náchiketas.)

Note—(Then Nachiketas went to Yama. Yama had gone to another place and was not at home. The wife of Yama offered welcome and puja to the guest. But Nachiketas said "The host not being at home I cannot accept these at your hands." Nachiketas thus remained for three days without food. When Yama returned, his wife said to him.)

7.—Like fire a Brahmin guest enters the house. The wise quench it thus by peace-offerings. Fetch water, O Vaivasvat—7.

MANTRA 8.

आशाप्रतीक्षे सङ्गतꣳ सूनृतां चेष्टापूर्ते पुत्रपशूꣳश्च सर्वान् ।
एतद्वृङ्क्ते पुरुषस्याल्पमेधसो यस्यानश्नन्वसति ब्राह्मणो गृहे ॥८॥

आशा Âśâ, hopes, the desire to obtain an object which one has not. प्रतीक्षे Pratikṣe, expectations: such as—this will take place after such a time. संगतं Saṁgatam, friends. सुनृतां Sunṛitâm, good opinion of men, good report. च Cha, and. इष्टापूर्ते Iṣṭâpûrte, iṣṭam púrtam. The lengthening of the vowel अ of iṣṭa into आ iṣṭâ is by Pâṇini VI. 3. 137. Iṣṭa=sacrifice, pûrtam=charities, the fruit of religious sacrifices, *viz.*, Deva-loka and the fruits of his public charities or secular liberality, *viz.*, Pitṛiloka. पुत्र-पशून् Putra-Paśûn, sons and cattle. च Cha, and. सर्वान् Sarvân, all. एतद् Etad, this, the sin of fasting. वृङ्क्ते Vṛinkte, destroys, deprives. पुरुषस्य Puruṣasya, of the person. अल्पमेधसः Alpamedhasaḥ, of small understanding, foolish. यस्य Yasya, whose (house). अनश्नन् Anaśnan, without eating food or without experiencing. वसति Vasati, dwells. ब्राह्मणः Brâhmaṇaḥ, a Brahmin. गृहे Gṛihe, in the house.

8. All his hopes and expectations, friends and reputation, the fruits of religious and charitable deeds, sons and cattle perish, in the house of that man of small intellect, where dwells a Brahmin without any food.—8.

MANTRA 9.

तिस्रो रात्रीर्यदवात्सीर्गृहे मेऽनश्नन्ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन्स्वस्ति मेऽस्तु तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥ ९ ॥

तिस्रः Tisraḥ, three. रात्रीः Râtrîḥ, nights, three days. यत् Yat, as, because. अवात्सीः or त् avâtsî, or of thou hast dwelt. गृहे Grihe, in house. मे Me, my. अनश्नन् Anaśnan, not eating. ब्रह्मन् Brahman, O Brâhmaṇa. अतिथिः Atithiḥ, a guest. नमस्यः Namasyaḥ, venerable, worthy of salutation, honorable. नमः Namaḥ, salutation, hail. ते Te, to thee. अस्तु Astu, let be. ब्रह्मन् Brahman! O Brâhmaṇa. स्वस्ति Svasti, an ideclinable, prosperity, welfare. मे Me, to me. अस्तु Astu, let be. तस्मात् Tasmât, therefore (because you remained without food three nights, I became guilty) or tasmât prati तस्य प्रतीकाराय "in order to remedy the evil effect of that". प्रति Prati, for each (night) or (प्रतिकाराय) in order to remedy. त्रीन् Trîn, three. वरान् Varân, boons. वृणीष्व Vriṇiṣva, ask, elect, choose, take for thyself.

9. Because in my house, O Brâhmaṇa! thou, an honorable guest hast dwelt for three nights (without food) so let there be salutation to thee and peace to me and therefore ask three boons, one for each night passed without eating—9.

MADHVA'S COMMENTARY.

That youthful Brahmachârin went to Yama's abode. Though the wife of Yama offered him food and arghya with all due honors, he did not accept them. When Yama returned she said to him—Fetch water. On being so addressed, Yama brought water, and doing honor to the young guest, gave him three boons. These were (1) reconciliation of his father towards Nachiketas and the forgiveness of Nachiketas' sins (2) the knowledge appertaining to Hari dwelling in the Nâchiketa Fire Sacrifice. (3) the knowledge that Viṣṇu dwells in the Muktas and controls them too. These were the three boons. This we find in the Gati-Sâra.

MANTRA 10.

शान्तसंकल्पः सुमना यथा स्याद्वीतमन्युर्गौतमो माभिमृत्यो ।
त्वत्प्रसृष्टं माभिवदेत्प्रतीत एतत्त्रयाणां प्रथमं वरं वृणे ॥ १० ॥

शान्त-संकल्पः Śânta-sankalpaḥ, calm of thought; having no anxiety as regards me, *i.e.*, my father should be free from anxiety on my account – not troubled with the thought "how is my son faring in Yama's abode;" free from doubts (regarding my fate). सुमनाः Sumanâḥ, quiet in mind, tranquil in heart. यथा Yatha, so, as that. स्यात् Syât, he may be. वीत-मन्युः Vîta-manyuḥ, free from anger. गौतमः Gautamaḥ, Gautama (my father of the clan of Gotama) मा अभि Ma abhi, towards me. मृत्यो Mrityo, (हे मृत्यो) O Death! त्वत्-प्रसृष्टं Tvat-prasriṣṭam, by thee discharged or sent back (towards home.) मा Ma, me अभिवदेत् Abhi-vadet, bless (me) greet me. [or मा अभि=मा प्रति towards me, वदेत् he may speak, as one who recovered his memory]. प्रतीतः Pratitaḥ, assured in mind,

remembering, assured of (soul-identity, not thinking that the corpse has been obsessed by some elemental, and thus may not shun me, as people ordinarily do in cases of persons recovering from death). एतत् Etat, (प्रयोजनं) this. त्रयाणां Trayâṇâm, of the three. प्रथमं Prathamam, first (आद्यं). वरं Varam, boon. वृणे Vṛiṇe (प्रार्थये) I ask or choose.

10.—O Death! Let my father Gautama be calm of thought, pleased in mind, free from anger towards me, and when sent back by thee, may he recognise and greet me with old affection. This is the first boon I ask for.—10.

MANTRA 11.

यथा पुरस्ताद्भविता प्रतीत औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखꣳरात्रीः शयिता वीतमन्युस्त्वां ददृशिवान्मृत्युमुखात्प्रमुक्तम् ११

यथा Yathâ, as. पुरस्तात् Purastât, before, or a person coming back from sojourn in another city. भविता Bhavitâ, will be. प्रतीतः Pratîtaḥ, assured or recognised with old affection. औद्दालकिः Auddâlakiḥ, the son of Uddâlaka; or Uddâlaka. आरुणिः Âruṇiḥ, the son of Aruṇa or Aruṇâ (mother). Son of two fathers, according to Śankara. The son of the father called Uddâlaka and the mother called Aruṇâ, according to Madhva, of the clan or Gotra of Aruṇa. मत्-प्रसृष्टः Mat-Prasṛiṣṭaḥ, through my favour, or (when you will be) sent back by me. सुखं Sukham, peacefully, with tranquil mind. रात्रीः Râtrîḥ, nights. शयिता Sayitâ, will sleep. वीतमन्युः Vîta-manyuḥ, free from anger. त्वां Tvâm, thee. ददृशिवान् Dadṛisivân, seeing, having seen. मृत्यु-मुखात् Mṛityu-mukhât, from the mouth (or proximity) of Death. प्रमुक्तं Pra-muktam, freed fully.

11. As he loved thee before, so also Auddalaki Âruṇi will even now love thee. He will have pleasant sleep in nights, and free from anger towards thee, will see thee freed from the mouth of death and will recognise thee when thou art sent back to him by me—11.

Note.—(You) being dismissed by me, will be recognised (by your father), as (a person returning home) from another city. The son of Uddâlaka will be free from anger, having seen thee freed fully from the jaws of death.

MANTRA 12.

स्वर्गे लोके न भयं किंचनास्ति न तत्र त्वं न जरया बिभेति ।
उभे तीर्त्वाशनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥ १२ ॥

स्वर्गे Svarge, in the heaven (the loka of Viṣṇu) Svarga is equivalent to Mokṣa here. लोके Loke, world. न Na, not. भयं Bhayam, (fear from disease, &c.) किंचन Kiñchana, not the least. अस्ति Asti, is. तत्र Tatra, there (the Heaven-World.) त्वं Tvam, thou (O Death, art not there). न Na, Not. जरया Jarayâ, by decay or old age. बिभेति Bibheti, is afraid, *i.e.*, the inhabitant thereof. उभे

Ubhe, both. तीर्त्वा Tîrtvâ, crossing over, leaving behind. अशनाया-पिपासे Aśnâyâ-pipâse, hunger and thirst. शोकातिगः Śokâtigaḥ, out of the reach of sorrow, being above sorrow, free from mental pain. मोदते Modate, rejoices, experiences pleasure. स्वर्ग-लोके Svarga-loke, in the heaven world.

12. In the Heaven-world there is no fear. O Death, thou art not there, and decay does not frighten one. Crossing over both hunger and thirst, the sorrow-transcended rejoices in the Heaven-world.

MANTRA 13.

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि तं श्रद्दधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त एतद्द्वितीयेन वृणे वरेण ॥ १३ ॥

स Sa, he. त्वं Tvam, thou, *i.e*, your honour. अग्निं Agnim, the God Hari under the designation of Agni, as He is the Foremost (Agrya). स्वर्ग्यं Svargyam, who is the means of attaining heaven. स्वर्गप्रयोजनं that whose purpose is Heaven. The affix य is added by the Vârtika to Panini V. I. III. अध्येषि Adhyeṣi, thou knowest better than (adhi=more) any. मृत्यो. Mrityo, O Death! प्र-ब्रूहि Pra-bruhi, tell fully, speak or describe. तं Tam, that or this (the Fire on the altar which is called Hari.) श्रद्दधानाय Śraddadhânâya, to the faithful. To me who desires mokṣâ. मह्यम् Mahyam, to me (who desires heaven) Not merely because it leads to heaven, that this Fire sacrifice should be learnt; but because it further leads to Mukti also as follows. स्वर्गलोकाः Svarga-lokâḥ, the heaven-world-dwellers. Those who live for one Manvantara in the Svarga world, and obtain afterwards Mukti there Those who get Krama Mukta -liberation after dwelling in Svarga. अमृतत्वं Amṛitatvam, immortality, Mukti or liberation. भजंते Bhajante, reach, attain gradually. एतद् Etad, this (science of Fire.) द्वितीयेन Dvitîyena, by the second, or second. वृणे Vṛine, I choose, I ask. वरेण Vareṇa, by the boon.

13. O Death! thou verily knowest the Heaven-giving Fire; teach that to me who have faith. The dwellers of Heaven world enjoy immortality. This as the second boon I choose—13.

MANTRA 14.

प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।
अनन्तलोकाप्तिमथो प्रतिष्ठां विद्धि त्वमेतन्निहितं गुहायाम् ॥ १४ ॥

प्र Pra (an upasarga, qualifying ब्रवीमि. Placed out of the context as a Vaidika form). ते Te, to thee. ब्रवीमि Bravîmi, I tell, explain. तद् Tad, that, the knowledge desired by thee. उ u, which alone, (thou hast asked). मे Me, from me or from my (words). निबोध Nibodha, understand (with concentrated mind) know, learn. स्वर्ग्यम् Svargyam, (स्वर्गाय हितं स्वर्गसाधनं.) heavenly, leading to heaven. The instrument of attaining heaven. अग्निम् Agnim, the God Hari—called Agni—or Hari in Fire. नचिकेतः Nâchiketaḥ, O Nâchiketa. प्रजानन् Prajânan, (I who) know (this fire) well

thoroughly. अनन्त-लोकाप्तिं Ananta-lokâptim, the means for the attainment of the un-ending world or the Heaven-world or the world of Viṣṇu. *Lit.* Infinite world attainment. By whom the world, of the Infinite is obtained or by whom the endless world is obtained. अथो Atho, also, moreover; after reaching the Heaven-world. प्रतिष्ठाम् Pratiṣṭham, the support (of worlds in the form of Virâṭ, the cause of the maintenance of all worlds.) विद्धि Viddhi, know. त्वम् Tvam, thou. एतं Etam, this (Fire). The Lord. निहितं Nihitam, placed, completely placed, hidden. गुहायां Guhâyâm, in the cavity, in the cavity of the heart of all creatures.

14. O Nâchiketas! I know well this Heaven giving Fire, and will describe Him to thee—learn that He is the Giver of the eternal world, the Support (of the universe), and Dweller in the hearts of all creatures.—14.

MADHVA'S COMMENTARY.

The word 'Agni' is the name of Hari, because He is the Foremost (agrya) of all. He abides in the Nâchiketa Agni. The phrase Anantaloka-âptih means the instrument by which one reaches (âptiḥ) the region (loka) of the Infinite (Ananta): or the means by which one reaches the eternal (Ananta) region (loka). The ananta means Viṣṇu—and so Ananta loka means the Viṣṇu loka. Or ananta may mean eternal, and so ananta loka will mean the endless or eternal region. The word pratiṣṭhâ means "the foundation of all regions." Viṣṇu who dwells in the heart of all beings is the great Pratiṣṭhâ or the Foundation on which all the Universes rest.

MANTRA 15.

लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्वा यथा वा ।
स चापि तत्प्रत्यवदद्यथोक्तमथास्य मृत्युः पुनरेवाह तुष्टः ॥१५॥

लोकादिं Lokâdim, the source of the worlds, the beginning of all the worlds as being their cause, the cause of the worlds. अग्निं Agnim, the Lord Hari dwelling in Fire. तम् Tam, that (fire about which Nâchiketa had questioned) or Hari who is in the heart and called Agni. उवाच Uvâcha, he (Yama) said. तस्मै Tasmai, to him (Nachiketas). याः Yâḥ, what, *i e.*, the particular natures. इष्टकाः Iṣṭakâḥ, bricks, that is, the Devatas to be invoked. यावतीः Yâvatîḥ, how many (in number, *i.e.*, 360.) वा Vâ, or, and. यथा वा Yathâ vâ, and how (they are to be known) or how much they should be quantitatively.) स Sa, he (Nachiketas). च Cha, and. अपि Api, also. तत् Tat, that nature of the Lord which was told by Yama. प्रत्यवदत् Pratyavadat, uttered again, repeated. यथोक्तम् Yathâ-uktam, as it had been told (to him by Yama). अथ Atha, then (because of his aptness in repeating it) or after the repetition. अस्य Âsya (pleased) with him (Nachiketas). मृत्युः Mṛityuḥ, the Death, Yama. पुनरेव आह Punar eva âha, again then said (in order to give another boon over and above the three). तुष्टः Tuṣṭaḥ, pleased.

15. Yama told him about that Fire who is the cause of all the worlds, and what the nature of the Devatas are, how many (they are in

number), and how (they are to be known). Nachiketas repeated that as he was told. Then Yama, being pleased (with his aptness) said again.—15.

MADHVA'S COMMENTARY.

The word "Lokâdi" means "the Beginning of all worlds." Hari is verily the great beginning or source of all worlds. By knowing Him one certainly attains mukti. The word iṣṭakâḥ or bricks here mean the devatas. As says a text: "One becomes free from the fetters of karma when he understands rightly the number 360 which represents Viṣṇu, the complete circle called also the Brick or angle devatâ."

Note.—Was this altar made in the form of a circle consisting of 360 bricks, each being an arc of one degree: the whole circle being called Viṣṇu and each brick an iṣṭakâ devatâ? In the Aitareya the number is 1080 or 3×360 in which case each brick would represent an arc of 20 minutes.

MANTRA 16.

तमब्रवीत्प्रीयमाणो महात्मा वरं तवेहाद्य ददामि भूयः ।
तवैव नाम्ना भवितायमग्निः सृंकां चेमामनेकरूपां गृहाण ॥ १६ ॥

तम् Tam, to him (Nachiketas). अब्रवीत् Abravît, (he) said. प्रीयमाणः Prîyamâṇaḥ, pleased, being satisfied (at finding him an apt pupil). महात्मा Mahâtmâ, the Great-Souled, the generous: the high-minded. वरं Varam, a (fourth) boon. तव Tava, to thee. इह Iha, here (because I am pleased with thee) or here (relating to the Fire Altar). अद्य Adya, to-day, now. ददामि Dadâmi, I give. "Let me give." भूयः Bhûyaḥ, another (other than the three). तव Tava, thy (Nachiketa). एव Eva, alone. नाम्ना Nâmnâ, by name (known or called after thy name, as Nachiketâgni). भविता Bhavitâ, will be (famous) or let it be. अयम् Ayam, this (whose bricks, &c., have been detailed above) अग्निः Agniḥ, fire. सृङ्कां Sriṅkâm, necklace, chain. च Cha, and. इमाम् Imâm, this. अनेकरूपाम् Anekarûpâm, golden. *Lit.*—"having many forms." गृहाण Grihâṇa (स्वीकुरु) take, accept.

16. Being pleased, the high-minded Yama spoke to him:—"Let me give thee here another boon to-day. By thy name alone this fire will be (known among men). Accept also this golden necklace."—16.

MADHVA'S COMMENTARY.

The word "aneka-rûpâm," means 'golden; and not multi-form.' For the Lexicon says:—'The word bahu-rûpâm means gold.'

In the Padma-Purâṇa also it is stated:—"The Lord Yama being satisfied with the aptness of Nachiketas in reciting the teachings faultlessly, named the Fire after Nachiketas and gave him also a necklace of gold."

MANTRA 17.

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्मकृत्तरति जन्ममृत्यू ।
ब्रह्मजज्ञं देवमीड्यं विदित्वा निचाय्येमाꣳशान्तिमत्यन्तमेति॥१७॥

त्रिणाचिकेत: Tri-Nâchiketaḥ, he who has performed thrice the Nâchiketas fire-sacrifice; the proper grammatical form is Nâchiketasaḥ; the elision of स is a Vedic irregularity. त्रिभि: Tribhiḥ, with the three Vedas, Ṛik, Yajuṣ and Sâman. एत्य Etya, having obtained. संधिम् Sandhim, alliance, not acting against the three. त्रिकर्मकृत् Tri-karma-kṛit, three-duty-done, *i.e.*, who has performed the three duties, sacrifice (Yajña), austerity (tapas) and alms-giving (dâna). तरति Tarati, passes over, crosses over, becomes free from; overcomes. जन्म मृत्यू Janma mṛityû, birth and death. ब्रह्मजज्ञं Brahma-ja-jñam, Veda-revealed-all-knower, *i.e.*, the omniscient Viṣṇu. Brahma = Veda; He who is revealed (jâyate) by the Vedas is Brahma-ja, namely, Hari. Jña = Omniscient. He who is revealed by the Vedas and is Omniscient is Brahma-ja-jña. देवं Devam, God (because he illumines all, knows all, or because he sports in all, the whole universe being his playground), divine. ईड्यम् Iḍyam, worshipped, praised (by Brahmâ, &c.) विदित्वा Viditvâ, having known. निचाय्य Nichâyya, having realised, discriminated, having reflected over, understood. इमाम् Imâm, this. शान्तिं Śântim, peace, liberation, mokṣa. अत्यन्तं Atyantam, everlasting, extreme. एति Eti, goes to, attains, obtains.

17. He who has performed the Nâchiketas sacrifice thrice, and has discharged the three duties and has attained harmony with the three Vedas, crosses over birth and death. Having known and realised that adorable God who is omniscient and revealed by the Vedas, he attains everlasting peace.—17.

MADHVA'S COMMENTARY.

The phrase "having attained union with the three" means having attained union with the three Vedas, *i.e.*, the Ṛik, Yajus, Sâman (and Atharvan). Who does nothing opposed to the Vedas. Who knows the true nature of the Lord (and the Jîva and Prakṛiti) as revealed in the Vedas. The phrase "who has performed the three duties" means "he who has performed Yajña (sacrifice), dâna (alms-giving), and tapas (austerity)." As says the Gîtâ:—

"Acts of Sacrifice, gfft and austerity should not be relinquished, but should be performed;" (Gîtâ, XVIII, 5).

Note.—The word 'tapas,' of course, includes study, &c., see the Bhagavad Gîtâ, XVII, 14—17.

The phrase 'trayam etad'—"this three"—in mantra 18 means (1) the bricks, (2) their number and (3) their arrangement.

The word "Brahmjajña" has been thus explained in Nâma-Nirukti:—

"By Brahman is meant the Vedas, as Viṣṇu is styled Brahmja because the Vedas reveal Him. That Hari is the Jña or the knower of the whole universe. The whole compound word, therefore, means Hari, the knower, whom the Vedas have revealed."

The epithets "the Beginning of the Worlds," "the Great Foundation or support," "the Omniscient whom the Vedas reveal," "The Infinite World attainment" and the rest show that the Agni, (the topic of the second boon, means the Lord Viṣṇu here: and not fire. The phrase "the Mighty one praised by all hymns" in mantra 11 of the second Valli also suggests the same idea. In fact, that mantra expressly uses all these words "The great support (pratiṣṭhâ) of the world," "the giver of endless rewards," &c., with regard to Viṣṇu and not fire.

Note.—If we analyse and compare the mantras 15, 16, 17 of the First Valli and Mantra 11 of the Second Valli, we find that almost word for word, epithets applied to Agni are applied there to Viṣṇu: and thus we infer that Agni here must mean Viṣṇu. Thus—

Ananta-loka-âptiḥ (I. 14) = Kâmasya âptiḥ (II. 11).

Pratiṣṭhâm (I. 14) = Jagataḥ pratiṣṭhâm (II. 11).

Ananta-loka-âptim (I. 14) = Krator ânantyam (II. 11).

Tarati janma-mṛityu (I. 17) = Abhayasya pâram (II. 11).

Brahma-ja-jñam (I. 17) = Stoma-mahat-*urugâyam* (II 11).

The epithet "urugâya" (II. 11) is a well-known designation of the Lord, and means "He whom the Great Ones Sing." So also the epithet "placed in the cavity" (I. 14) applied to Agni is the specific attribute of the word Viṣṇu, and so the Lord Agni there must mean Viṣṇu. Nor does one attain the endless world by the mere knowledge of Agni as fire, or Fire-god, but the knowledge of the Lord alone gives such position. For we find in the Bṛi. Up. III. 8. 10, it stated expressly that a diligent performer of fire-sacrifices fails to reach the endless world if he is ignorant of the Lord.

"O Gârgi! He who offers oblations to Vaisvadeva, &c., in this world or gives alms, or performs sacrifices like aśvamedha, &c., or undergoes protracted penances for thousands of years, but does not know the Imperishable, reaches the world which has an end: and never the endless world."

Moreover, where the primary meaning of a word gives a sensible and reasonable interpretation, it is not proper to take the secondary meaning. The primary meaning of the word ananta-loka—the endless state—is Mukti and not Heaven. Swarga is only a secondary meaning of this word. Nor is the knowledge of fire a *direct* means of mukti, it may lead indirectly to Mukti: while the knowledge of Viṣṇu is the *direct* means of Mukti. For this reason, too, the word Agni must mean Viṣṇu, here.

MANTRA 18.

त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वांश्चिनुते नाचिकेतम् ।
स मृत्युपाशान्पुरतः प्रणोद्य शोकातिगो मोदते स्वर्गलोके ॥ १८ ॥

त्रिणाचिकेतस् Triṇâchiketas, he who has thrice performed the Nâchiketa fire-sacrifice. त्रयम् Trayam, (यथोक्तं या इष्टका यावतीर्वा यथा वा या इष्टका इत्यादिनोक्तं विष्णुरूपेष्टकादेवता इष्टकासंख्या इष्टकापरिमाण रूपं त्रयं) the three (the bricks, their number, and arrangement. That is, Viṣṇu the Devatâ of the bricks, their number, *i.e.*, 360, and their attribute). एतद् Etad this. विदित्वा Viditvâ, having known. य: Yaḥ, who. एवं Evam, thus. विद्वान् Vidvân, the wise, who knows Viṣṇu in the Nâchiketas fire. चिनुते Chinute, (निर्वर्तयति) accomplishes. नाचिकेतं Nâchiketam, the Nâchiketa dhyâna who makes the Fire-altar in the shape of a falcon, tortoise, &c, with (the bricks). स Sa, he. मृत्युपाशान् Mṛityu-pâsân (अधर्म अज्ञान-राग-द्वेषादि लक्षणान् यमपाशान्) the death chains, *i.e.*, the wheel of birth and death. पुरतः Purataḥ, first. प्रणोद्य Praṇodyaḥ, thrown off, shaken off शोकातिगः Śokatigaḥ, passed over sorrow, beyond the reach of grief. मोदते Modate, rejoices. स्वर्गलोके Svarga-loke, in the Heaven-world, the world of Hari. In Viṣṇu who is essentially all bliss, knowledge and illumination.

18. That wise Three-fold-performer of Nâchiketas sacrifice, who having known these three, thus performs the Nâchiketas meditation,

having thrown off the toils of death lurking in the heart, transcending all sorrows, rejoices in the Lord Viṣṇu, and thus is liberated.—18.

MANTRA 19.

एष तेऽग्निर्नचिकेतः स्वर्ग्यो यमवृणीथा द्वितीयेन वरेण ।
एतमग्निं तवैव प्रवक्ष्यन्ति जनासस्तृतीयं वरं नचिकेतो वृणीष्व ॥१९

एषः Eṣaḥ, this. ते Te, by thy (name will be known). अग्निः Agniḥ, fire. नाचिकेतः Nachiketaḥ, as Nâchiketa fire. स्वर्ग्यः Svargyaḥ (स्वर्गसाधनं) heavenly, leading to Svarga. यम् Yam, which (fire). अवृणीथाः Avrîṇithâḥ, thou didst ask or choose. द्वितीयेन Dvitîyena, by the second. वरेण Vareṇa, gift, boon. एतम् Etam, this. अग्निम् Agnim, fire. तव Tava, thy, *i.e.*, by thy name alone. एव Eva, only. प्रवक्ष्यन्ति Pravakṣyanti, will call. जनासः Janâsaḥ, people. This is an archaic form of plural. तृतीयं Tritîyam, third. वरं Varam, boon. नाचिकेतः Nâchiketâḥ, O Nâchiketâh. वृणीष्व Vriṇîhhṣva, ask, choose.

Note.—O Nâchiketas! to thee this Heavenly Fire has been taught, which thou didst ask by thy second boon. The people will call this Fire by thy name alone. O Nâchiketas, ask the third boon.

19. This heavenly Fire which thou didst ask for in thy second boon, will be known by thy name as Nâchiketa Agni. People will call this by thy name. O Nâchiketas! ask the third boon.—19.

MANTRA 20.

येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाहं वराणामेष वरस्तृतीयः ॥ २० ॥

या Yâ, that which (well-known). इयम् Iyam, this. प्रेते Prete, about the dead and the liberated. The wise say that the God rules not only living but the "dead" and the men who have become fully liberated; the unwise say the "dead" and the "liberated" are not under God's control. The word preta literally means "gone (ita) fully (pra)"--and thus the "dead" are preta in a secondary sense, for they return after enjoying heaven. विचिकित्सा Vichikitsâ, doubt. मनुष्ये Manuṣye, about men (who are dead or liberated). It should be read along with prete *i.e.*, प्रेते मनुष्ये about the Preta Men. अस्ति इति एके Asti iti eka, "Is" says one. Some wise one says that there is a God who rules and controls the souls of the dead and the liberated. न अयम् अस्ति इति च एके Na ayam asti iti cha eka "and it is not" (say) the others. That God is not the ruler of the souls of the liberated. The Liberated is equal to God, and Free. एतद् Etad, this doubt. विद्याम् Vidyâm, I may know. अनुशिष्टः Anuśiṣṭaḥ, taught, informed, instructed. त्वया Tvayâ, by thee. अहं Aham, I. वराणां Varâṇâm, among the boons एषः Eṣaḥ, this. वरः Varaḥ boon. Madhva's reading is वृतं "chosen" तृतीयः Tritîyaḥ, the third.

Note.—There is this doubt, when a man dies, some say that the soul exists, others that it does not. May I know this being taught by thee. Among the boons this is the third. (Śankara).

20. Some say that the God controls the dead and the (liberated) jîvas, others say that He does not. Therefore this doubt has arisen. May I know this being taught by thee. Of the boons, this is the third that I have chosen.—20.

Note.—There is this doubt regarding (the condition of the) man in Mokṣa, some say there is (still an Individual self or form or centre in Mokṣa) others say it is not. May I learn, being taught by thee, this (true nature of Mokṣa). Of the boons, this is the third.

Note.—The meaning generally given to this question is—some say that there is such a thing as an âtman, which survives after death, and which is distinct from body, senses, manas, and buddhi, while others say there is no such entity as âtmâ. This is a subject which we cannot know either through perception or through reasoning, hence the necessity of revelation about it. This interpretation is set aside by the commentator. The question is not about the survival of Personality after death, but about the nature of God and the Liberated jîva, and their inter-relation.

MADHVA'S COMMENTARY.

The wise say that the Lord controls the embodied and unembodied, the bound as well as the liberated jîvas. The ignorant say that He rules only the living and those souls which are bound, but over the liberated He exercises no control. They are perfectly free. Let me know, O Yama, the true nature of the controller. Teach me this.

That the question is about this Controller, and not about the survival after death, is also clear from mantra 4 of the Fifth Vallî :—" What remains when this soul, the dweller in the body, goes out leaving the sense body (at death) ; and is freed also from the subtle body (at Mukti). This is that indeed." This question also shows that the Lord dwelling in the Freed Ones is the subject of enquiry. The word there is " Vimuchyamânsya "— " completely freed "—that is, the soul that has shaken off even the subtle body. The Mukti alone can be called vimuchyamânam *i.e.*, viśeṣena-mochanam : merely physical death is not called vimuchyamânam. Of course, Yama in I. 25, says " do not ask me about death (maraṇam)." But that does not show that Nâchiketas asked about ordinary death. The word maraṇam or death is applied to the Freed Souls also for they had been under the control of death. In V. 4 there are two epithets used, visraṃsamânam and vimuchyamânam—the first means, to throw off the dense body, the latter to discard the subtle body. If both meant leaving off the dense body, there would be tautology. So the use of these two epithets in that verse also proves that the enquiry really refers to Muktas and not the ordinary dead.

[The second and the third questions both relate to the mystery of the Lord. Yama answers the second question very promptly, but the third he answers with great reluctance.] The reason for this is thus given in the Tattva-Sâra :—" A person who knows the Supreme Self in a general way, as residing in Agni, but does not know the Lord particularly, as residing in the heart of all jîvas even when they are freed, and who is ignorant of the fact that the Lord is also always the controller of all Mukta Jîvas and that He possesses super-relatively excellent qualities—a person who is thus ignorant of the greatness of Hari does not get Mukti. Therefore Yama answers the third question with great reluctance, in order to show that the question implies a great mystery. Still by knowing the Lord as residing in Agni there accrues an increase of happiness in the Mukta state. Therefore the third question is separately put."

Note.—The second and the third questions both relate to the Lord : but the knowledge of the Lord as the indwelling spirit of Fire does not alone lead to Mukti, hence the necessity of the third question. It is the knowledge of the super-excellent qualities of the Lord as described in answer to the third question, and the knowledge that He is the Controller of the Mukta Jîvas also, that leads to salvation. In the state of Mukti there is happiness, but this happiness is considerably enhanced if one possesses the knowledge implied in the second question also. In Valli 5, Mantra 7, the Śruti recites :—"Some jîvas ready for birth go into the womb and obtain a body, others enter into immoveable object, according to their action and their knowledge." Then the Śruti goes on to declare in the next Mantra :—"He the Lord who is awake in those who sleep, shaping one desired object after another—that is the bright, that is Brahman, that alone is called the Immortal."

This also indicates that the Lord dwells in the jîvas ; and as this is said in answer to the question put in Mantra V. 4, we conclude that the question there also was about the Lord and His control over the jîvas, both bound and free. Otherwise there would be no relevancy between the question and the answer. In the third boon of Nâchiketas the question relates to Mukta Jîvas only, while in V. 4. the question refers to all jîvas whether bound or free ; in the third boon येयं प्रेते, &c., the word used is *prete*, which means the 'dead' as well as 'Mukta.' So that question is confined to the enquiry whether the Lord controls the 'dead' and the 'free' : while the question in V. 4. relates to jîvas in general, whether alive, dead or free. Thus there is no contradiction between these two.

In V. 6 also Yama says "Now I shall tell thee about that mysterious ancient Brahman how He the Supreme, governs the dying and the dead." The same idea is more definitely expressed in the Brahmâṇḍa Purâṇa :—"The mysterious Supreme Brahman, though dwelling in the dying and decaying bodies of the jîvas yet He is awake in all the jîvas whether they be asleep or not."

MANTRA 21.

देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेष धर्मः ।

अन्यं वरं नचिकेतो वृणीष्व मा मोपरोत्सीरति मा सृजैनम् ॥२१॥

देवैः Devaiḥ, by the Gods, by the sages. अत्र Atra, here, with regard to this matter the subject of thy question whether the liberated are absolutely 'free' or still remain under the control of God. अपि Api, also. विचिकित्सितं doubtful, undecided. पुरा Purâ, before, in former times. न Na, not. हि Hi, because. सुज्ञेयम Sujñeyam or सुज्ञेयः well-understood or easily understood. अणुः Aṇuḥ, subtle. एष Eṣa, this Atmâ. धर्मः Dharmaḥ, the upholder--the Lord *upholds* or is *Dhâraka* of all, therefore He is called Dharma. अन्यं Anyam, other. वरं Varam, boon. नचिकेतः Nächiketas, O Nâchiketas. वृणीष्व Vriṇîṣva, choose. मा Mâ, (मां) me. The two मा both denote negation in a strong and double form, do not press, *i.e.*, do not press. मा Ma, not. उपरोत्सीः Uparotsiḥ, press as the creditor presses the debtor to discharge the promise. अति Ati, an upasarga to be connected with सृज । मा Mâ (मां प्रति) to me, not. सृज Sṛija or अति-सृज let go this boon. एनम् Enam, this boon.

21. This (question) was left undecided even by the gods of old, because it is not of easy comprehension. This God is subtle (and of

unmanifested nature) O Nachiketas! ask any other boon. Do not press me. Free me from this (pledge of answering thee).—21.

MADHVA'S COMMENTARY.

The word "Dharma" here means the supporter, He who upholds all the worlds.

Note.—About this the devas, even of yore had their doubt because it is not easy of understanding because this Lord is very subtle. O Nachiketas! ask another boon, do not press me; let go to me this boon.

MANTRA 22.

देवैरत्रापि विचिकित्सितं किल त्वं च मृत्यो यन्न सुविज्ञेयमात्थ ।
वक्ता चास्य त्वादृगन्यो न लभ्यो नान्यो वरस्तुल्य एतस्य कश्चित् ॥२२

देवैः : Devaiḥ, by the Gods. अत्र Atra, in this matter. अपि Api, even. विचिकित्सितं Vichikitsitam, doubtful or had doubted. किल Kila, verily. I hear from Thee, O Death, that devas had even doubted about it. त्वं Tvam, thou. च Cha, and. मृत्यो Mṛityo, O Death. यत् Yat, because. न Na, not. सुज्ञेयं Sujñeym, well understood. The nature of the Lord is not esay to understand. आत्थ Âtthâ, sayest. वक्ता Vaktâ, speaker, teacher. च Cha, and. अस्य Asya, of this or the subject of my question. त्वादृक् Tvâdṛik, like Thee. अन्यः Anyaḥ, another. न Na, not. लभ्यः Labhyaḥ, to be found even after search among the learned. न अन्यः Na Anayaḥ, not any other. वरः Varaḥ boon. तुल्यः Tulyaḥ, equal, like. एतस्य Etasya, of this. कश्चित् Kaśchit, whatsoever.

22. O Death! because even thou sayest 'the devas even verily had doubts about this and it is not easy of understanding'—(therefore that is the boon which I ask), because there can not be found a teacher like thee, nor is there any other boon equal to it.—22.

Note.—(Nachiketa said) O Death, about this certainty of old the devas even were in doubt and thou also sayest that it is not easy of understanding: of this truth, a speaker like thee no other can be obtained, therefore, like this there is no other boon.

MANTRA 23.

शतायुषः पुत्रपौत्रान्वृणीष्व बहून्पशून्हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि ॥२३॥

शतायुषः Śatâyuṣaḥ, centenarian, or who lives hundred years. पुत्र-पौत्रान् Putra-pautrân, sons and grandsons. वृणीष्व Vṛiṇisva, choose. बहून् Bahûn, many. पशून् Paśûn, cattle. हस्ति Hasti, elephants. हिरण्यम् Hiraṇyam, gold. अश्वान् Aśvân, horses. भूमेः Bhûmeḥ, in the earth: the ablative case here has the force of the locative. महत् Mahat, wide, very broad. आयतनं Âyatanam, abode, that is, an empire. वृणीष्व Vṛiṇiṣva, choose. स्वयं Svayam, thyself. च Cha, and. जीव Jiva, live (thou). शरदः Śaradaḥ, autumns or rains. यावत् Yâvat, as long as. इच्छसि Ichchasi, thou wishest to live.

23.—(Yama said) choose sons and grandsons living for a hundred years; choose many animals, horses, elephants and gold. Choose a wide

empire on earth and live thou thyself as many autumns as thou desirest.—23.

MANTRA 24.

एतत्तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि कामानां त्वा कामभाजं करोमि ॥२४॥

एतद् Etat, this. तुल्यं Tulyam, equal to, like. यदि Yadi, if. मन्यसे Manyase, thou thinkest. वरं Varam, a boon. वृणीष्व Vriṇîṣva, choose. वित्तं Vittam, wealth. चिरजीविकां च Chira-jîvikâm cha, and the means of living long or long life. महाभूमौ Mahâ-bhûmau, king of a mighty empire. नाचिकेतः Nachiketaḥ, O Nachiketas ! त्वम् Tvam, thou. एधि Edhi (भव or M. वर्धस्व) be (Imperative of अस to be). "Be thou (born or a king) in a big (or) sacred land." Or the word "edhi" may be derived from एध 'to increase ' and then, एधि would mean वर्धस्व 'increase,' that is, 'be thou prosperous as ruler of a great empire.' कामानां kâmânâm मध्ये of desires, (divine and human), amongst those who are wished for. त्वा Tvâ, thee. कामभाजं Kama-bhâjam, enjoyer, sharing in desires, worthy of having objects of desire, a sharer amongst those who are desired, *i.e.*, One of the "adored" or "desired ones" of earth. करोमि Karomi, I make (for I am One whose will is never frustrated).

24. If thou thinkest (there is) any other boon like this, choose that also. Choose wealth and long life, O Nachiketa, be thou a king of wide world. I shall make thee an object of desire even to those whom the world desires.—24.

MANTRA 25.

ये ये कामा दुर्लभा मर्त्यलोके सर्वान्कामांश्छन्दतः प्रार्थयस्व ।
इमा रामाः सरथाः सतूर्या नहीदृशा लम्भनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं मानुप्राक्षीः ॥२५

ये ये Ye Ye, what what, *i.e.*, what-so-ever. कामाः Kâmâḥ, objects of desire or solicitation. दुर्लभाः Durlabhâḥ, difficult of attainment. मर्त्यलोके Martyaloke, in the mortal world, in the Bhûr-loke or in the human body. सर्वान् Sarvân, all those. कामान् Kâmân, desires (or objects of desire and solicitation). छन्दतः Chhandataḥ, as desired, according to (thy) measure, as wished. प्रार्थयस्व Prârthayasva, ask thou. इमाः Imâḥ, these. रामाः Râmâḥ, women, *lit.*, delight-givers, charmers, fair maidens. सरथाः Sa-rathâḥ, with chariots, or seated on chariots. सतूर्याः Sa-tûryâḥ playing on musical instruments. न Na, not. हि Hi, verily. ईदृशाः Îdriśâh or ईदृशी Îdriśî, like these. लम्भनीयाः Lambhanîyâḥ, to be obtained, to be got. मनुष्यैः Manuṣyaiḥ, by men (or mortals). आभिः Âbhiḥ, by these, damsels. मत् प्रत्ताभिः Mat prattâbhiḥ, by me given. परिचारयस्व Paricharayasva, be served by them, cause them to wait on thee. नचिकेतः Nachiketas, O Nachiketas. मरणं

Maraṇam, death (the question relating to the nature of God as He is among the dead and dying). About the dead and liberated persons and the Lord living in and guiding them. मा अनुप्राक्षीः Mâ anuprâkṣîḥ, thou shouldst not ask, do not ask.

25.—Whatever desires are difficult of attainment in the mortal body, all those desires, fully mayst thou ask. Take these—fair maidens seated on chariots and playing on musical instruments, men verily cannot get like them. Be thou served by these given by me, O Nachiketas! Do not enquire about the Lord of death and life.—25.

MADHVA'S COMMENTARY.

The words maraṇam mânuprâkṣîḥ mean do not press me to tell thee about the Lord who controls the dying. The word maraṇam does not mean death here, but the dying.

MANTRA 26.

श्वो भावा मर्त्यस्य यदन्तकैतत्सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥२६॥

श्वः Śvaḥ, to-morrow (whether they will or will not last till to-morrow; things whose existence is so doubtful.) श्वः अभावो येषां "not lasting till to-morrow." अभावाः Abhâvâḥ not-lasting; not-existing, not stable, transitory, which do not last till to-morrow. मर्त्यस्य Martyasya, of the mortal (man). यत् Yat, because or these, all these. अन्तक Antaka, O Ender! O Death! एतत् Etat, this, these sons, &c., Singular for Plural. सर्वेन्द्रियाणां Sarvendriyâṇâm, of all the senses. जरयन्ति Jarayanti (they) cause decay, wear out; exhaust; take away. The effort in preserving these objects of enjoyment causes the decay of the vigour of all senses. The apsarâs, &c., and other sensual enjoyments are all evils. तेजः Tejaḥ, vigour. अपि Api, also. सर्वम् Sarvam, all. जीवितम् Jîvitam, life, "all life"—even aeonic life, living for a Kalpa. अल्पम् Alpam, short. एव Eva, ever. तव Tava, thy. एव Eva, even. वाहाः Vâhâḥ, chariots. तव Tava, thy, thine. नृत्यगीते or नृत्यगीतं Nritya-gîte or Nrityagîtam, dancing and singing (let be).

26. O End-maker, all these enjoyments are transitory. They cause decay of the senses of man. The longest life is indeed short. Let thy vehicles, thy dancers and singers remain with thee.—26.

MANTRA 27.

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥२७॥

न Na, not. वित्तेन Vittena, by wealth. तर्पणीयः Tarpaṇîyaḥ, satisfied, made happy. मनुष्यः Manuṣyaḥ, man. लप्स्यामहे Lapsyâmahe, we shall obtain. वित्तं Vittam, wealth. अद्राक्ष्म Adrâkṣma, when we have seen. चेत् Chet, if. If or

when we have seen thee, then certainly we shall get wealth, for life, wealth, &c., are secondary rewards that necessarily follow the sight of a Great One like Thee—they need not be asked for separately. Where is the difficulty in obtaining wealth when we have had the good fortune of seeing Thee, which is more difficult. त्वा Tvâ, thee. जीविष्यामः Jîvisyâmah, we shall live. यावद् Yâvad, so long (as on the post of Yama art thou the occupant. So long as of my life, thou art the lord, up to that time I shall live: for thou art the lord of life.) ईशिष्यसि Is'svasi, thou wilt rule (thou remainest lord, or art lord of my life). So long as thou holdest the office of Yama. So long as the lordly authority of Yama is vested in thee, there is no one who can take away our life, by disregarding thy command. त्वं Tvam, thou. वरः Varah, boon. तु Tu, only, verily. मे Me, mine. वरणीयः Varaṇîyah, to be chosen. स Sa, that which I have already asked. एव Eva, indeed.

27. No man is ever satisfied with wealth. When we have seen thee, we shall obtain wealth. We shall live, so long as thou rulest (as Yama). So that indeed is the boon chosen by me, I ask no other boon.—27.

MANTRA 28.

अजीर्यताममृतानामुपेत्य जीर्यन्मर्त्यः क्वधःस्थः प्रजानन् ।
अभिध्यायन्वर्णरतिप्रमोदानतिदीर्घे जीविते को रमेत ॥२८॥

अजीर्यताम् Ajîryatâm, of not-decaying, free from decay. अमृतानां Amṛitânâm, of the immortals, of the Devas: free from death. उपेत्य Upetya, having reached (the company), having approached. जीर्यन् Jîryan, (जरामरणवान्) decaying by not receiving teaching about the Lord. मर्त्यः Martyah, mortal. Where (is) down going. Going to regions of darkness. क्व=Where, अधस्थः=has been drawn down. Where has the man who has approached the Immortals ever fallen down? Never. He always becomes or remains great and undecaying. प्रजानन् Prajânan, knowing. It may qualify "martya" or Yama; O wise one. अभिध्यायन् Abhi-dhyâyan, reflecting over, meditating over, pondering on. Remembering. Wisely understanding. वर्ण Varṇa, colour, beauty. रति Rati, play, love, the pleasure derived from sensual gratification. प्रमोदान् Pramodân, pleasures. Or the pleasures of music (varṇa) and sports (rati). अति-दीर्घे Ati-dîrghe, in a prolonged. जीविते Jîvite, living को रमेत Kah rameta, who delights.

Reaching the presence of the undecaying and the undying and (knowing that higher gifts can be obtained from them than wealth, &c.) how a decaying mortal, a denizen of the lower sphere, (can ask lower gifts)? Who can delight in long life while contemplating (the transitory nature of) the pleasures of beauty and love (Sankara).

Knowing (the nature of the Muktas who are) free from decay and death, how can the decaying Mortal, who has realized (his own imperfections), put any faith in these (apsaras) constantly meditating over the Radiant Form, the Bliss-of-union, who can find joy even in the longest (earthly) life.—(Ramanuja School).

28. O wise (Yama)! Having (once) approached (the vicinity) of the Undecaying and the Undying where (has ever) a decaying mortal been

drawn down? (Even a long life is not desirable for) remembering (the bye-gone) beauty, pleasures and joy (of dead beloved ones) who can find happiness in a long life?—28.

MANTRA 29.

यस्मिन्निदं विचिकित्सन्ति मृत्यो यत्साम्पराये महति ब्रूहि नस्तत् ।
योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता वृणीते ॥२९॥

यस्मिन् Yasmin, in which, about which. इदं Idam, such, this, (doubt: whether there is such ruler of the dead and the liberated.) विचिकित्सन्ति Vichikitsanti, people make enquiry or raise doubt. मृत्यो Mrityo, O Death! यत् Yat, what. (Madhva has not this यत् in his text). साम्पराये Sâmparâye, in the Mukti, In liberation. Hereafter Blessing. महति Mahati, in the great. ब्रूहि Brûhi, say, teach. नः Naḥ, to us. तत् Tat, that, *i.e.*, the essential form of the Lord who rules the dead and the liberated. यः Yaḥ, what, as. अयम् Ayam, this. वरः Varaḥ, boon. गूढं Gûḍham, occult, deep, secret, hidden. अनुप्रविष्टः Anupravisṭaḥ, has entered or attained, or is related to. न Na, not. अन्यं Anyam, any other (boon). तस्मात् Tasmât, than that (boon); or therefore. नचिकेता Nachiketâ, Nachiketas. वृणीते Vrîṇîte, chooses.

29. O Death, as with regards to the Great Beatitude (the condition of Mukti), they have raised this doubt, that indeed tell thou to us. As this boon relates to the Hidden, therefore, Nachiketas does not choose any other boon.—29.

About which (people) have raised such doubt, that (God) indeed, O Death, reveal thou to us (that we may get) the Supreme Liberation. As (the subject of) this boon has been kept a secret (so long), therefore, no other boon does Nâchiketa choose.

MADHVA'S COMMENTARY.

The words Mahati sâmparâye mean the Great Blessing, *i.e.*, the Mukti.

इति प्रथमेऽध्याये प्रथमा वल्ली ॥ १ ॥

SECOND VALLI.

MANTRA 1.

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषꣳसिनीतः ।
तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते॥१॥

अन्यत् Anyat, other, different. श्रेयः Śreyaḥ, good, the most praiseworthy, the knowledge of Brahmaṇ. The Brahma Vidyâ, because it brings about liberation (niḥśreyaṣ). अन्यत् Anyat, different, other. उत Uta, also, and. एव Eva or इव Iva, as if, alone. प्रेयः Preyaḥ, pleasant, the objects that give pleasure such as wife, children, &c. ते Te, these two (the good and the pleasant). उभे Ubhe, both. नानार्थे Nânârthe, different objects, such as liberation and bondage. पुरुषं Purusam, the embodied soul, the jîva. सिनीतः Sinîtaḥ, bind. तयोः Tayoḥ, of these two (good and pleasant). श्रेयः Śreyaḥ, the good (the Brahma-Vidyâ.) आददानस्य Âdadânasya, of him who accepts, who clings. साधु Sâdhu, mukti or emancipation, (literally) well, auspiciousness, freedom from rebirth and worldly existence. भवति Bhavati, is or becomes. हीयते Hîyate, misses, loses or becomes low (is bound in the chains of rebirth). अर्थात् Arthât, end, the supreme object of man, the Eternal, the Mukti. यः Yaḥ, who. उ U, indeed. प्रेयः Preyaḥ, pleasant, (wife, children, &c.) वृणीते Vriṇîte, chooses.

1. Different is the Good and different indeed is the Pleasant; both these towards diverse objects draw down the man. Of these two, for him who accepts the Good, there is freedom; but he who chooses the Pleasant, misses the end.—30.

MANTRA 2.

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद् वृणीते॥२॥

श्रेयस् Śreyas, good. च Cha, and. प्रेयः Preyaḥ, pleasant. च Cha, and. मनुष्यम् Manuṣyam, (पुरुषं) man. एतः Etaḥ, (आ इतः It is a compound verb; the upasarga आ is added to the present 3rd pers. Dual इतः from इ "to go") approach. तौ Tau, these two (the good and the pleasant, the Brahma Vidyâ and the Kâma objects) Dharma and Adharma. सम्परीत्य Samparîtya, fully understanding, reflecting with mind, fully knowing, literally going round about; examining. विविनक्ति Vivinakti, separates, distinguishes (that the Good causes liberation, and the Pleasant causes bondage). धीरः Dhîraḥ, the wise the discriminating one. श्रेयः Śreyaḥ, the good, the Brahma-Vidyâ. हि Hi, only. Madhva does not read it. धीरः Dhîraḥ, the wise one. अभि (वृणीते) Abhi, an upasarga to be joined to the verb Vriṇîte. According to Madhva it governs the

noun preyasah and means अवज्ञाय "rejecting." प्रेयसः Preyasah, the pleasant. वृणीते Vriṇîte, chooses. प्रेयः Preyaḥ, the pleasant. मन्दः Mandaḥ, the dull, the man of small understanding, devoid of discrimination. योगक्षेमात् or न् Yoga-kṣemât or Yoga-kṣemân, *acquisition* (of new wealth) and *preservation* of the old; the path of saṃsâra. वृणीते Vriṇîte, chooses.

2. The Good and the Pleasant both, through past causes, approach the jîva. The wise fully examining them, distinguishes (them). The wise chooses the Good over the Pleasant. The ordinary man chooses the Pleasant objects and their acquisition and preservation.—31.

MANTRA 3.

स त्वं प्रियान्प्रियरूपांश्च कामानभिध्यायन्नचिकेतोऽत्यस्राक्षीः ।
नैतां सृङ्कां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः ॥३॥

स Sa, he (merely emphatic, not to be translated). त्वं Tvam, thou. प्रियान् Priyân, the pleasures, (objects, like sons and wives.) प्रियरूपान् Priya-rûpân, which are delightful and attractive, seeming pleasant (such as apsaras, &c. or houses, gardens, &c). च Cha, and. कामान् Kâmân, desires, pleasures, objects of desires. अभि-ध्यायन् Abhi-dhyâyan, reflecting, meditating, pondering, thinking over (their transitoriness and worthlessness). नचिकेतः Nachiketaḥ, O Nachiketas! अत्यस्राक्षीः Atya-srâkṣîḥ, hast rejected, dismissed. [अन्यत्प्राक्षीः Anyat-prâkṣîḥ, (अन्यत्=ब्रह्मरूपं, प्राक्षीः=अप्राक्षीः ॥ प्रष्टवान् आसि, अ omitted as a Vedic irregularity) thou didst ask the other (about Brahmaṇ)]. न Na, not. एतां Etâm, this. सृङ्कां Sriṅkâm, the chain, the fetters. वित्तमयीं Vittamayîm, golden. अवाप्तः Avâptaḥ, didst accept. यस्यां Yasyâm, in which (chain), by which fetters. मज्जन्ति Majjanti, sink, fall, or are attached, bind themselves. बहवः Bahavaḥ, many. मनुष्याः Manuṣyâḥ, men. Many men bind themselves willingly in those golden fetters.

3. O Nachiketas! Thou having pondered over all desires—the attractive form, hast renounced them. Thou didst not accept the golden fetters with which many a man binds himself voluntarily.—32.

MADHVA'S COMMENTRY.

Sriṅkâm means fetters.

Note.—In Mantra I, 16 the word Sriṅkâm was already explained as a necklace or a chain. Where was the necessity of explaining this word here again? The Sriṅkâ there was a golden chain given by Yama to Nachiketas and the latter had *accepted* that as an additional gift. But it could not be the same Sriṅkâm referred to here; for here Yama speaks of a Sriṅkâm which Nachiketas had rejected. Therefore the Sriṅkâm of this verse has a different meaning from that of I. 16. It means the *fetters* of pleasure which bind the unthinking humanity.

MANTRA 4.

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवो लोलुपन्तः ॥४॥

दूरम् Dûram, wide apart, distant, separated from one another by a great interval. एते Ete, these two. विपरीते Viparîte, contradictory, opposite, leading to different points. विषूची Visuchi, pointing to different directions, going to contrary directions. अविद्या Avidyâ, ignorance (objects of pleasure). या Ya, what. च Cha, and. विद्या इति Vidyâ iti, Wisdom (leading to emancipation). That which is avidyâ, *i.e.*, other than vidyâ, known as a means of attaining temporal pleasures, and that which is vidyâ, these two are far apart. ज्ञाता Jñâtâ, is known (by the wise.) विद्या-अभीप्सिनं or तं Vidya-abhîpsinam or tam, Wisdom-desirer, Seeker of knowledge. नचिकेतसं Nachiketasam, Nachiketa. मन्ये Manye, I think, I believe or know. न Na, not. त्वा Tvâ, thee. कामाः Kâmâḥ, desires (like Apsaras, &c.) बहवः Bahavaḥ, many. अलोलुपन्त or लोलुपन्तः Alolupanta or lolupantaḥ, tear away, causing expectation or desire, *i.e.*, the various Kâmâs did not produce any desire in thee, did not attract thee away from the Path of the Good.

4. These two, Avidyâ and what is known as Vidyâ, are distant and wide apart from each other, opposing and different-pointed. I think Nachiketas to be a seeker of wisdom, for all these temptations did not move thee.—33.

MANTRA 5.

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितंमन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥५॥

अविद्यायाम् Avidyâyâm, in ignorance, in objects like sons, wives, &c. अन्तरे Antare, midst. वर्तमानाः Vartamânâḥ, dwelling, being surrounded. स्वयं Svayam, themselves. धीराः Dhîrâḥ, wise (saying 'we alone are wise'), wise in their own conceit. पण्डितम् Panditam, learned in scriptures. मन्यमानाः Manyamânâḥ, considering (puffed up with vain knowledge). दंद्रम्यमाणाः Dandramyamânâḥ, going crooked, staggering to and fro. परियन्ति Pari-yanti, go round and round, wander. मूढाः Mudhâḥ, the fools, non-discriminating. अन्धेन Andhena, by the blind. एव Eva, indeed. नीयमानाः Nîyamânâḥ, led. यथा Yathâ, as. अन्धाः Andhâḥ, blind men.

5. Dwelling in the midst of Ignorance, but thinking themselves wise and learned, the fools wander about hither and thither, as blind men led by the blind.—34.

MANTRA 6.

न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥६॥

न Na, not. साम्परायः Sâmparâyaḥ, the mokṣa, and the Lord. The God as the means of that mokṣa or liberation. प्रति-भाति Prati-bhati, appears, manifests, (God does not become the object of knowledge). बालं Bâlam, the child, or who

is like a child (ignorant and non-discriminating). प्रमाद्यन्तं Pramâdyantam, acting carelessly; heedless, whose mind is attached to sons, &c. वित्तमोहेन Vittamohena, by the delusion of wealth. मूढं Mûḍham, deluded (surrounded or enwrapped in Tamas). अयं Ayam, this (visible consisting of wife, food, drink, &c.) लोकः Lokaḥ, region, world. न अस्ति Na asti, there is no. परः Paraḥ, the other. The invisible world. इति Iti, thus. मानी Mânî, thinking. पुनः पुनः Punaḥ, punaḥ, again and again. वशं Vaśam, control, sway. आपद्यते Âpadyate, falls. मे Me, my.

6. The way to the supreme Liberation does not appear to the child deluded by the illusion of wealth and acting carelessly. He who thinks that this world only exists and not the other, falls again and again under my control.—35.

MANTRA 7.

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धाश्चर्यो ज्ञाता कुशलानुशिष्टः ॥७॥

श्रवणाय Śravaṇâya, for the sake of hearing, to hear. What does not become object of knowledge produced by hearing. Many persons have not the good fortune of having heard even of the Supreme or the Supreme liberation. अपि Api, even. बहुभिः Bahubhiḥ, by many, to many. यः Yaḥ, who (the God called here the Samparâya or Liberator or Here-after). The Supreme self. न लभ्यः Na labhyaḥ, not become the object of knowledge. शृण्वन्तः अपि Śriṇvantaḥ api, even hearing; Madhva does not read api. बहवः Bahavaḥ, many (others). यं Yam, whom (the Âtman). न विद्युः Na Vidyûḥ, did know (fully or rightly). आश्चर्यः Âścharyaḥ, wonderful, difficult to obtain; rare. वक्ता Vaktâ, the speaker who teaches (Him as He really is). कुशलः Kuśalaḥ, able, competent (is the person who after hearing of Âtman finds it). अस्य Asya, his, of the Supreme Âtman. लब्धा Labdhâ, finder. आश्चर्यः Âścharyaḥ, wonderful. ज्ञाता Jñâtâ, knower, he who comprehends. कुशलानुशिष्टः Kuśalâ-nuśiṣṭaḥ, taught by an able teacher, taught properly or ably.

7. To many the Lord is not even an object of hearing, while many who have heard of Him do not know Him fully. Rare is the teacher, and able is His finder. Rare is the knower, even when taught properly.—36.

MANTRA 8.

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्त्यणीयान्ह्यतर्क्यमणुप्रमाणात् ॥८॥

न Na, not. नरेण Nareṇa, by a sectarian man, by a bigot or a prejudiced man. अवरेण Avareṇa, by an inferior, by a person of uncultured intellect. By a person who studies Vedânta merely to acquire learning, not realization. Madhva's reading is. अवरः Avaraḥ, not excellent. The teaching of a bigot is always an.

avaraḥ proktaḥ inferior teaching. They always laud their particular deity such as Sûrya, Gaṇapati, &c., and say Viṣṇu is inferior to these. प्रोक्तः Proktaḥ, taught, teaching, description. एष Eṣa, this (self). सुज्ञेयः Sujñeyaḥ or सुविज्ञेयः Suvijñeyaḥ, able to be understood well and completely, well understood, easy to be known. बहुधा Bahudhâ, full of many qualities. The Lord possesses many and diverse qualities, because He is All Full. चिन्त्यमानः Chintyamâṇaḥ, has been thought upon by the scriptures, &c., conceived by the Vedas. अनन्य-प्रोक्ते Ananya-prokte, not-another-taught, a teacher who does not see another, any thing (separate from himself), who imagines "I am not other than Brahman," who does not know that he is another and Brahman is different from him. An Advaitin. A pantheist. An Idealist. गतिः Gatiḥ, entrance, going, *i.e.*, full knowledge. अत्र Atra (here) in regard to Brahman. न अस्ति Na asti, is not. अणीयान् Aṇîyân, smaller. The Lord is smaller than the jîva whose size is aṇu (atom). हि Hi, verily, because. अतर्क्यम् Atarkyam, not to be argued upon, not subject of inference, inconceivable. अणु-प्रमाणात् Aṇu-pramâṇât, than the jîva, the jîva is called so, because it is of the measure of an atom. Its size is an atom.

8. The Lord cannot be well understood, when taught by a sectarian, for he describes Him as inferior to his own deity. The Lord, however, is full of all qualities and has been so conceived by the Vedas. Nor is the true knowledge of him obtained when taught by an Ananya (Pantheist or an Idealist). The Lord is smaller than the jîva whose size is that of an atom. He is inconceivable.—37.

Note.—It is not understood well when taught by a person of Lower Intellect, for it has been diversely discussed (by such scholars without coming to any satisfactory conclusion). When taught by a non-spiritual teacher, there is no going into (understanding) it. Because it is subtler than the measure of an atom, and not to be argued.

The sentence ananya prokte gatiḥ atra nâsti, has been the subject of different explanations. Sankara gives the following four explanations :—

1. Ananya—one who does not see another, who sees all as one, an Advaitin. Gatiḥ = doubt. "When taught by an Advaitin, there is left no doubt about it."

2. Ananya—not—another, not different from Brahma, the âtmâ being the same as Brahma. Gatiḥ—knowledge or object of knowledge. "When taught as non-different from Brahma, then there remains no other subject of knowledge here"—for that is the highest state of knowledge when the unity of the self is realised.

3. Or gatiḥ may mean Saṃsâra gatiḥ, going the round of transmigration. "When the non-otherness is taught then there is no coming back here."

4. Or the word might be a gatiḥ, "want of penetration or comprehension." "When taught (by a teacher who has realised) the non-otherness, then there is no want of comprehension here." For such a teacher does not merely teach by words, but opens the interior faculty of the hearer, by which he is made capable of understanding the non-duality.

According to the Madhva School, this verse means : When taught by a learned but not a (jñânî) person, it is inferior teaching, because it has been diversely discussed and is not easy of understanding. But when taught by a non-difference-seer (an Advaitin), there is no knowledge at all (not even of an inferior kind) about it. It is subtler than the measure

of an atom (and therefore is not subject of perception); It is not to be understood by reasoning (and therefore not subject of inference).

The word "anya" should be taken in this verse in the same sense, as in the next verse. There Śaṅkara explains अन्य to mean a teacher versed in scriptures (âgamas) not merely a scholar and a sophist, but a student of sacred science. Ananya अनन्य therefore would mean, a person other than such a teacher; a mere learned man, a non-spiritual teacher. Madhva is consistent in both verses—in verse 9 he takes anya to mean "another"—*i.e.*, one who knows himself other than or separate from Brahmaṇ. In verse 8, therefore, "ananya" means one who identifies himself with Brahmaṇ.

The Râmânuja School explanation is "The understanding (ava-gatiḥ) which a person gets about the Âtmâ, when taught by a person who has *realised* Brahmaṇ and Âtmâ, is impossible to be attained when taught by a person of lower capacity. Or, when taught by a person who has realised Brahmaṇ and Âtmâ, then there is no wandering (*gatiḥ*) in Saṃsâra. Or ananya may mean not other, *i.e.*, one's own self, *i.e.*, when one tries to learn it by his own effort, he cannot enter into it. Or *ananya* may refer to *avara* of the first line: when taught by a lower mind there is no understanding of it."

MADHVA'S COMMENTARY.

The word Ananya means "he who does not realise that the Lord is separate (anya) and he is separate (anya)." If such a person teaches another, then there is no understanding of Brahmaṇ. Gatiḥ means knowledge. (In other words, the teaching of a person who is a monist, and does not know the difference between jîva and the Lord, and thinks them to be identical is unfructuous.) While if the "anya" or the person who realises that he is separate from the Lord, declares Brahmaṇ then there is understanding of Brahmaṇ: as the mantra (II. 9) says: "when declared by an Anya, there is clear knowledge, O dear." So also in the Brahma Vaivarta Purâṇa:—"The man who does not know the difference between the jîvas and Viṣṇu, and those also who follow the teachings of such a person, can never get Supreme wisdom—jñânam—so long as they entertain this erroneous notion."

MANTRA 9.

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥९॥

न Na, not. एषा Eṣâ, this understanding or belief (about Brahmaṇ.) तर्केण Tarkeṇa, by argument (evolved out of one's own brain, untaught by a spiritual teacher). मतिः Matiḥ, belief. आपनेया Âpaneyâ, to be destroyed. There are two prepositions here आ and अप added to the verb नेया. They are of opposite meanings and so cannot be applied simultaneously to नेया and should be applied separately. The result is that we get two verbs आनेया and अपनेया âneyâ =bring about: apaneyâ=to destroy. The belief about Brahmaṇ is not to be *brought about* by reasoning nor *set aside* by reasoning. प्रोक्ता Proktâ, declared, taught. अन्येन Anyena, by another, by a Theist as opposed to a pantheist or an idealist. By a person who knows "I am other than Brahmaṇ." एव Eva, verily, even. सुज्ञानाय Sujñânâya, for realisation or Sâkṣâtkâra, full understanding or easy to understand, to realise. प्रेष्ठ Preṣṭha, O dearest. यां Yâm, which (doctrine or belief) त्वं Tvam, thou. आपः Âpaḥ, hast obtained. सत्यधृतिः Satya-dhṛitiḥ, true resolve, fixed in truth, whose patience is never shaken. बत Bata, oh! an

exclamation of wonder. असि Asi, thou art त्वा-दृक् Tvâdrik, like thee. नो भूयात् No Bhûyât, there will not be. नचिकेतः Nachiketaḥ, O Nachiketas. प्रष्टा Prasṭâ, questioner.

9. This belief which thou hast got, can not be brought about nor destroyed by argument. When taught by the True Teacher the Self becomes easily realised. O dearest! strong is thy resolution. Inquirers like thee, O Nachiketas! are not many.—38.

MANTRA 10.

जानाम्यहं शेवधिरित्यनित्यं न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेतश्चितोऽग्निरनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम्॥१०

जानामि अहं Jânâmi aham, I know. शेवधिः इति Śevadhiḥ iti, a treasure, a mine of bliss. अनित्यं Anityam, the Eternal Brahmaṇ (अ=Brahmaṇ). The Brahmaṇ known by the letter A is eternal, and is like a treasure. न हि Na hi, not verily. अध्रुवैः Adhruvaiḥ, by non-firm ones: by those who are devoid of fixed faith; by (those who have) not the (knowledge of the) eternal (Brahman): who have not *firm* faith in Viṣṇu. प्राप्यते Prâpyate, is obtained. हि Hi, because. ध्रुवं Dhruvam, the fixed one; the eternal, the ancient Brahmaṇ, Viṣṇu. तत् Tat, that. ततः Tataḥ, therefore. मया Mayâ, by me. नाचिकेतः Nâchiketaḥ, the Nâchiketa Fire. चितः Chitaḥ, has been laid. अग्निः Agniḥ, fire अनित्यैः Anityaiḥ, by those who have Brahmaṇ (अ) always (नित्यं) as an object of meditation, or those who meditate on अ A as eternal Brahmaṇ. द्रव्यैः Dravyaiḥ, substances or faculties (like Manas, &c., as enumerated in logic). अनित्यैः द्रव्यैः=by faculties fixed on the eternal Viṣṇu called अ A Madhva reads anitya-dravyaiḥ प्राप्तवान् अस्मि Prâptavân asmi, I have obtained. नित्यं Nityam, the eternal Brahmaṇ.

10. I know that the Eternal Brahmaṇ is a "Treasure;" and that the Permanent is not obtained by those who have no strong devotion to that Permanent. Therefore I even, with faculties (mind, senses, &c.) fixed on the Eternal Brahmaṇ, have performed meditation on Nâchiketa Fire and have thus obtained the Eternal.—39.

Note.—This shows that Yama knows the Brahma-vidyâ and all his offerings of wealth, &c., to Nachiketas was to test his Vairâgya and Viveka. It further shews that the Eternal Alpha—Lord Viṣṇu—the A-nitya—is a śevadhi—a store house of all sweetness. Viṣṇu is dhruvam—fixed and firm—and cannot be obtained by those whose faith is shaky and not firm. With the faculties (dravyaiḥ) fully absorbed in the Eternal Alpha (Anityaiḥ) one obtains that Eternal.

MADHVA'S COMMENTARY.

The word अनित्यम् anityam is a compound of अ+नित्यम् । The word अ means Viṣṇu so अनित्यम् means the Eternal Viṣṇu. He who has Viṣṇu for his śevadhi or treasure, has an Eternal Treasure. Yama says "I know that the treasure consisting of अ Viṣṇu, is eternal and unending." [The "words anityaiḥ dravyaiḥ" also must be similarly explained. They should be read as "nityaiḥ a-dravyaiḥ." The compound adravyaiḥ means "by the things belonging to अ or Viṣṇu."]—By things like mind, &c., constantly engaged on अ or

Viṣṇu; through the means of such eternal things like mind, &c., when fixed on Viṣṇu who is called ध्रु and नित्य; I, Yama, have attained the Nitya or the Lord. For the Lord called Dhruva or unchanging cannot be attained by those who are adhruva, *i.e.*, who are not devoted to the Lord, who are devoid of bhakti for the Dhruva.

MANTRA 11.

कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरानन्त्यमभयस्य पारम् ।
स्तोमं महदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्राक्षीः ॥ ११ ॥

कामस्य Kâmasya, of Desire. आप्तिं Âptim, fulfilment, attainment. जगतः Jagataḥ, of the world. Of the Heaven world. प्रतिष्ठाम् Pratiṣṭhâm, the refuge, the foundation. The supporter. क्रतोः Kratoḥ, of good deeds (the reward like the states of being a Hiraṇyagarbha or the First Logos). Of the works or knowledge (relating to God). आनन्त्यं Anantyam, (आनन्त्यं आनन्त्यहेतु. अक्षय्यफलदं) the endless, (giving) unexhausting (fruit). अभयस्य Abhayasya, of no fear. पारं Pâram, the shore (where there is no fear). स्तोमं Stomam, the Mantras or hymns of praise. The Vedas. महत् Mahat, great. That Mighty who cannot be demonstrated fully by all the Praise-songs of the Vedas. उरुगायं Urugâyam, the word uru has three-fold reference here. Uru=Vedas. Uru= Brahmâ, &c., Uru=the best. Uru gâya=sung by the Vedas, sung by Brahmâ and the rest, sung as the best, is sung by the great ones (like Brahmâ, &c., or sung by the Vedas). प्रतिष्ठां Pratiṣṭhâm, the foundation, the rest, the refuge of the liberated. दृष्ट्वा Dṛiṣṭvâ, having seen, or known. धृत्या Dhrityâ, with firmness of mind, with firm resolve. धीरः Dhîraḥ, the wise. नचिकेतः Nachiketaḥ, O Nachiketas. अत्यस्राक्षीः Atyasrâkṣiḥ, rejected, thou hast thoroughly renounced.

11. O Nachiketas! thou art wise; for with firm resolve thou hast renounced the attainment of desires, having seen (the Brahman who is) the Foundation of the universe, the Infinity of knowledge, the Shore where there is no fear, the Mighty one praised by all hymns, chanted by the Great Ones, and the Refuge of all.—40.

MADHVA'S COMMENTARY.

The words "krator ânantyam" mean the infinity or endlessness of knowledge (kratu=knowledge). Since the knowledge of the Lord is endless and infinite, therefore He cannot be understood in His entirety by all the Vedas (stoma=Vedas). The words "stomam mahat" mean greater than even all the Vedas. The employment of the term urugâya in this Mantra shows that Nachiketa's third question had no reference to the survival of the soul or human personality after bodily death, but to the Lord who is called here the Infinity of knowledge, Greater than all the Vedas and Urugâya. [The word Urugâya has already been shown to be the name of the Lord exclusively. Nor can it be said that the verses applying to Brahman may be applied to the Jîva also, for both are identical: because there is no proof that they are identical: while the scriptures show that they are separate, such as the following.]

"Jîvâtman is like an arrow and Brahman the target"—Muṇḍakopaniṣad, II. 2. 4. This also shows that the Jîva and Brahman are separate, for one is the target and the other is an arrow. "Like an arrow let him be fixed in Him"—Muṇḍak, II 2. 4. This also shows that

the Jîva is the worshipper and the Lord is the worshipped. So also in Kaṭhopaniṣad, I. 3. 2., we find Brahmaṇ described as the bank of safety for those who desire to cross the ocean of saṃsâra. So also "he becomes like Brahmaṇ"—Kathopaniṣad, II. 4. 15. This also shows that the Jîva becomes similar to Brahmaṇ and not Brahmaṇ itself. Thus all these texts show that everywhere difference between Jîva and Brahmaṇ is taught in the Upaniṣads and not that the Jîva is identical with Brahmaṇ.

In the verse I. 3. 2, Yama says :—"May we be able to know the Nâchiketas Fire," where the meaning is "may we know the Lord in-dwelling in Nâchiketa Fire;" otherwise the attributes given there such as "the shore of security," "the imperishable," "the goal of worshippers" become inappropriate.

This also shows that the second question asked by Nachiketa related to Viṣṇu and not to fire. The verse, I. 2. 11, should be construed as "उरुगायं दृष्ट्वा कामस्याप्तिमत्यस्राक्षीः" "having seen the Lord sung by the Great Ones, &c., thou hast renounced the attainment of desires."

The third boon of Nachiketas does not relate to the survival of the Jîva after death, because Nachiketas himself had died and was consciously conversing with Yama, and so he could not entertain any doubt as to Jîva surviving death or not.

[If it be said that Nachiketas did not die, but went bodily to Yama's abode, then it would contradict the text where the father cursed the son by saying "die thou." Moreover in another recension (Taitt. Brah., III. 11. 8) we read "पितरमेवजीवन्नयानि" "let me, coming back to life, return to my father" the word "Jîvan" shows that Nachiketa had died actually and so the first boon he asked was to get back life.]

MANTRA 12.

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥१२॥

तं Tam, that. दुर्दर्शं Durdarśam, difficult to be seen, known with great exertion. गूढम् अनुप्रविष्टं Gudham anupraviṣtam, who has entered into the dark; who is unmanifest and thus become most secret and mysterious. गुहाहितं Guhâhitam, hidden in the cave or the hearts of the Liberated Jîvas. गह्वरेष्ठं Gahvareṣṭham, who dwells in the Abyss; who dwells in the Mukta Jîvas. पुराणं Purâṇam, the ancient. अध्यात्म-योगाधिगमेन Adhyâtma-yogâdhigamena, the word Adhi means Supreme and Âtma=self; therefore, adhyâtma means the Highest Self. Yoga = means of getting Mokṣa or liberation. Adhyâtma-yoga=the Highest Self is itself the means of getting liberation. Adhigama=realisation : Aparokṣa-jñâna [by the understanding obtained from Adhyâtma-Yoga or withdrawing the mind from all objects, and fixing it in the Self] by the realisation that the Highest self is alone the means of attaining liberation. देवं Devam, the God. मत्वा Matvâ, having thought over or known or realised. धीरः Dhîraḥ, the wise (having the qualifications of śravaṇa, manana, &c.) हर्ष-शोकौ Harṣa-śokau, joy and sorrow; joy at the attainment of objects of desire, sorrow at their non-attainment : being fully satisfied with the bliss of divine knowledge. The word harṣa means physical joys ; the state of Mukti is not a state of joylessness : as will appear from the next verse. जहाति Jahâti, leaves behind.

12. The wise leaves behind worldly joy and sorrow, having realised that the Supreme Self, the Lord Himself, is the means of attaining liberation,

and that He is difficult to be seen, is most mysterious, is in the hearts of all Jîvas, dwells in the Muktas, and is the Ancient of Days.—41.

MADHVA'S COMMENTARY.

The word "gahvaresthaṃ" does not mean "He who stays in great difficulties and dangers" but "He who dwells in the Mukta Jîvas." The Muktas are called gahvara, *lit.*, deep and inaccessible because worldly and non-free Jîvas cannot know them or reach them, the only means of knowing them is the śâstra or the scripture.

MANTRA 13.

एतच्छ्रुत्वा संपरिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयꣳ हि लब्ध्वा विवृतꣳ सद्म नचिकेतसं मन्ये ॥१३॥

एतद् Etad, this Lord as the Ruler of the Muktas even. श्रुत्वा Śrutvâ, having heard. संपरिगृह्य Sam-pari-grihya, having fully known him (from the teachings of a competent and able Teacher). मर्त्यः Martyaḥ, the mortal, the man. प्रवृह्य Pravrihya, having separated Him from the jîvas, as being distinct from them: having become Mukta by the aparokṣa knowledge obtained through deep concentration. धर्म्यम् or धर्मम् Dharmyam or dharmam, being the Upholder of (of worlds). अणुं Aṇum, subtle. एतम् Etam, this (Âtman) or एनं (भगवन्तं) = God. आप्य Âpya, having reached. स Sa, he. मोदते Modate, rejoices मोदनीयं Modanîyam, what causes rejoicing, *i.e.*, the Self or God. हि Hi, because. लब्ध्वा Labdhvâ, having obtained. विवृतं Vivritam, open. सद्म Sadma, the house of Brahman, the door of Vaikuntha, Heaven. नचिकेतसं Nachiketasam, for Nachiketas. मन्ये Manye, I know.

13. Having heard this (teaching about Brahman) and fully comprehending Him, the mortal, who separates (Him from the Jivas) reaches this Subtle Upholder, and rejoices because he has found the Source of all joy. I think that for Nachiketas the abode *of Brahman* is open.—42.

Note.—This shows that the state of Mukti is not a joyless state as the phrase harṣa śokau jahâti of the last verse may lead one to infer. In the state of Manana or deep thinking, there should not be allowed the entrance of any emotion or feeling into the mind. The state of Manana is without joy and grief, if it is true Manana. But after Manana comes realisation—when the Jîva sees the Lord—that is a state of pure emotion, deep, intense, ineffable bliss. The last verse used the word Matvâ—"thinking out." The present one uses the word âpya "reaching." One is the state of "thinking," the other is the state of "attaining." This verse describes the state of Mukti or reaching the Lord.

MADHVA'S COMMENTARY.

The word प्रवृह्य Pravrihya means having discriminated the Lord as separated from the Jîva.

Note.—The word pravrihya means making separate or knowing separately. The question is separating what from whom? It may mean separating the Jîva from his various bodies or sheaths; or separating the Jîva from the Lord. It cannot mean the first, because the latter part of this verse shows "enam âpya sa modate" reaching Him he rejoices. This shows that the discrimination is from a Being, by reaching whom, one rejoices. Therefore, the separation meant here is to know that the Jîva is not Brahmaṇ, but that the Brahmaṇ is an object to be attained by the Jîva.

How do you say that this verse refers to the state of the Muktas? and not to ordinary jîvas? This question is answered by the author by an extract from Mahâvârâha Purâṇa.

The Mukta having attained Him, who is the source of all joys, rejoices constantly, having also realised that Viṣṇu dwelling in the Mukta jîva is separate from the jîva.

Note.—The topic here is not jîva but Brahman, for the question that Nachiketas asks in the very next verse is "Tell me that who is different from the holy and the sinful from the cause and the effect from the past and the future" and the reply is that such a being is Brahman, all the Vedas declare Him; to attain whom they perform austerities, etc. All this shows that Brahman is the topic and therefore the word pravṛihya must refer to distinguish Brahman from the jîva.

MANTRA 14.

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥१४॥

अन्यत्र धर्मात् Anyatra Dharmât, other than Dharma, other than a saintly jiva; a holy jîva is called dharma. अन्यत्र अधर्मात् Anyatra Adharmât, other than non-dharma, a sinful jîva. अन्यत्र अस्मात् Anyatra Asmât, other than this (manifest). कृताकृतात् Kritâkritât, effect and cause: the material universe, the insentient world. अन्यत्र भूतात् Anyatra Bhûtât, other than the Past. च Cha, and. भव्यात् च Bhavyât cha, than the future and (the present). यत् Yat, what, as, in what manner (thou seest). तत् Tat, that (Supreme Lord, the Ruler of the muktas) पश्यसि Paśyasi, thou seest or knowest. तत् Tat, that, in that manner, so. वद Vada, say thou (to me).

14. Different from the holy, different from the sinful, different from this insentient universe of cause and effect, other than the past, present and future, is the Lord. Tell that to me exactly as thou knowest Him.—43.

MANTRA 15.

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥१५

सर्वे Sarve, all. वेदाः Vedâḥ, the Vedâs. यत् Tat, whose. पदं Padam, nature or real form. आमनन्ति Âmananti, uniformly declare or demonstrate, or express principally, record. तपांसि Tapâṃsi, penances or sacrifices; or for attaining Whom penances are taught by the Vedâs. सर्वाणि Sarvâṇi, all. च Cha, and. यत् Yat, what. वदन्ति Vadanti, they say. यत् Yat, what or whose. इच्छन्तः Ichchhantaḥ, desiring. The great ones desiring Whose satisfaction or wishing to know Whom. ब्रह्मचर्यम् Brahmacharyam, the life of a religious student; living in the house of his preceptor; or the vow of celibacy. चरन्ति Charanti, perform. तत् Tat, that (form of the Lord). ते Te, to thee. पदं Padam, the form of the Lord, the Symbol. संग्रहेण Saṅgraheṇa, concisely, briefly. ब्रवीमि Bravîmi, I tell.

ओं Om, it is either the sound or the thing signified by it. Om. He is *full* of all auspicious qualities, worship him as such. इति Iti, thus. It shows the end of the teaching. एतत् Etat, this.

15. Whose form and essential nature all the Vedas declare and in order to attain Whom they prescribe austerities, desiring to know Whom *the great ones* perform Brahmacharya, that Symbol I will briefly tell thee, it is Om.—44.

MADHVA'S COMMENTARY.

This Indestructible Brahman is called Viṣṇu. He is the Supreme and unchangeable, knowing Him as the Supreme, the refuge of all, the jîva undoubtedly gets liberation.

MANTRA 16.

एतद्ध्येवाक्षरं ब्रह्म एतदेवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥१६॥

एतत् Etat, this Om (which thou hast asked.) हि Hi, verily. एव Eva, even (qualifying ब्रह्म, *i.e.*, ब्रह्मेव.) अक्षरं Akṣaram, (अविनाशि) Indestructible, Imperishable, unchangeable. ब्रह्म Brahma, Brahman, full of all qualities. एतत् हि एव Etat hi eva, for this even. अक्षरं Akṣaram, Indestructible. परं Param, the Supreme, the Highest of all. एतत् हि एव अक्षरं Etat hi eva akṣaram, this verily even imperishable. ज्ञात्वा Jñâtvâ, having known यः Yaḥ, who. यत् Yat, whatever. इच्छति Ichchhati, desires. तस्य Tasya, for him. तत् Tat, that (takes place or is obtained.)

16. This Indestructible *is* verily the Full. This Indestructible Om *is* the Highest. Having known this Indestructible One, whatever any one desires that he obtains.—45.

MANTRA 17.

एतदालम्बनꣳश्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥१७॥

एतत् Etat, this (the Brahman called Om.) आलम्बनं Âlambanam, the support, the refuge. श्रेष्ठं Śresṭham, the best. एतत् आलम्बनं Etat âlambanam, this support. परं Param, highest, extraordinary. एतत् आलम्बनं ज्ञात्वा Etat âlambanam Jñâtvâ, having known this support. ब्रह्मलोके महीयते Brahma-loke mahiyate, is magnified in the world of Brahmâ. Brahma-loka means Satya-loka or Viṣṇu-loka. Is respected or honored in the world of Brahmâ or of the Lord by those lower than himself. Brahma-loka means brahman itself as the world. Is honored in Brahman: becomes Mukta.

17.—This refuge *is* the best, this refuge *is* the highest, having known this refuge, he is honoured in Brahma-loka.—46.

MANTRA 18.

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥१८॥

न Na, not. जायते Jâyate, is born. म्रियते Mriyate, dies. The 'not' should be read here also. वा Vâ, or. विपश्चित् Vipaschit, the wise, the knowing, the Mukta. One who has reached the Brahma Loka. न Na, not. अयं Ayam, this Lord. कुतश्चित् Kutaschit, from any cause; from anywhere; (this Lord is not born from anywhere, nor does He die. As the Lord is without birth and death, so those who know the Lord transcend birth and death.) न बभूव कश्चित् Na babhûva kaschit, No jîva is ever born or was brought into existence. (The bodies only take birth.) In its svarûpa no jîva is born, was born or will be born and so in its svarûpa no jîva can die. Essentially for every jîva, whether free or bound, there is no birth and death. The birth and death belong to the body, *i.e.*, the the jîvas entering into it or leaving it. The wise have no such birth and death even. They no more come in contact with body. So he never is born nor dies in this sense also. अजः Ajah, unborn (essentially, though appearing to be born.) नित्यः Nityah, eternal, perpetual. शाश्वतः Sâsvatah, eternal, everlasting, without change or decrease. अयं Ayam, this. पुराणः Purânah, incarnate. That which *enters* (anati) into *bodies* (pura) *i.e.*, embodied. न Na, not. हन्यते Hanyate (हिंस्यते) is killed or *injured*. हन्यमाने Hanyamâne, being killed. शरीरे Sarîre, the body (Locative Absolute) or अपि देहे Api dehe, even the body.

18. The Wise (the Mukta) no more undergoes (compulsory) birth or death, because this Lord also is not born from any cause (nor does He die, and so the Mukta by seeing the Lord is freed from birth and death). (The jîva as such is eternal) and so never was born (nor can ever die). It is unborn, eternal, changeless, and though dwelling in the town (of the body), is not destroyed when the body is slaughtered.—47.

Note.—He is not born, nor doth he die; nor having been, ceaseth he any more to be unborn, perpetual eternal, and ancient, he is not slain when the body is slaughtered.

MADHVA'S COMMENTARY.

The Mukta or the Perfect Jñânin, called here Vipaschit is never born again nor dies, in the sense that there is no compulsory incarnations and disincarnations for him. Why? The verse gives two reasons. First, na ayam kutaschit—This Lord came from nowhere, was never born (nor dies)—therefore the knower of Lord, also never takes birth nor dies. Secondly, na babhûva kaschit, the jîva *was* never born. In its essential (svarûpa) nature, the jîva is unborn and incapable of dying. In its own form, every jîva, as a jîva, is unborn and undying. The Mukta jîva has however this additional attribute, that it never assumes any body, and so the ordinary birth and death are no longer ascribable to him. This jîva is purâna or dweller-in-the-town. But it does not die with the destruction of the town (the body).

The origin and destruction in the sense of the birth of a body and the destruction of the body do not take place in the case of the wise jîva (Mukta) because Visnu Himself is ever born nor dies, therefore those who have seen Visnu are never born nor are subject

to death. As the jîva in its essential nature is eternal and so is not born nor dies, the wise (Mukta) has this additional quality that he is never born nor dies in the sense of compulsorily taking a body or leaving it.

Every jîva is in its essential nature unborn, eternal, unchanging and dwelling in the body (purâṇa equal to puram deham aṇati gacchati).

Because this Lord was never born from anywhere and from any cause and never dies, therefore the knower of the Lord also the vipaśchita (the wise) is never born nor dies. Moreover no jîva in its essential nature is ever born, but is said to be born when it assumes a body and is said to die when it leaves the body. The wise however has not this sort of birth and death also, because he never comes in relationship to any body (nor gets embodied) because he has no Karmas. Every jîva being immortal in its essential nature, he who thinks that the jîva is killed or that it kills (another jîva) is ignorant, for slaying and being slain has reference to the body and not to the jîva.

Thus (the Eternal, Undying Lord) dwells in the cavity (of the heart) of the eternal Jîva.

MANTRA 19.

हन्ता चेन्मन्यते हन्तुꣳहतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायꣳहन्ति न हन्यते ॥१९॥

हन्ता Hantâ, the killer. (The jîva is essentially unborn, &c. How then one gets the idea that he is the killer or the killed? This idea is merely a delusion as shown in this verse; all that is killed or kills is the body.) चेत् Chet, if. मन्यते Manyate, thinks, or meditates. हन्तुं Hantum, to kill (if he thinks "I will kill him the Âtman") to kill the essential nature of the jîva. हतः Hâtaḥ, the killed. चेत् Chet, if. मन्यते Manyate, thinks. हतं Hatam, killed (*i.e.*) I am killed, my Âtman is killed. उभौ Ubhau, both. तौ Tau, they. न विजानीतः Na vijânîtaḥ, do not know or understand (their true self or jîva) न अयं Na ayam, neither this. हन्ति Hanti, kills. न हन्यते Na hanyate, nor is killed.

19. If the slayer thinks to slay, if the slain thinks *himself* to be slain, they both do not understand (its nature), for this one neither slays the jîva nor is the jîva slain.—48.

MANTRA 20.

अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः॥२०॥

अणोः Aṇoḥ, than an atom. अणीयान् Aṇîyân, more subtle. महतः Mahataḥ, than the great, the big. महीयान् Mahîyân, greater, bigger. आत्मा Âtmâ, the Self, the Lord. अस्य Asya, of this (Jiva who is also immortal and eternal essentially) is atomic. जन्तोः Jantoḥ, of the creature, of the Jiva. The Jiva itself is atomic in size, but the Lord is even within this atom. निहितः Nihitaḥ, placed, remained as self; entirely placed, hidden. गुहायां Guhâyâm, in the cavity, in the heart. तम् Tam (आत्मानं) Him (the self). अक्रतुः Akratuḥ, अ means Viṣṇu and kratu means faith. Believer (*kratu*) in Viṣṇu (अ). A firm believer in Viṣṇu called अ !

one whose faith in अ is strengthened by study and meditation. पश्यति Paśyati, (साक्षात् विजानाति अथ्र् अहमस्मि ध्यानद्वारा साक्षात् करोति) sees, realises in meditation, or realises I am that. वीतशोकः Vîtaśokaḥ, free from grief or sorrow. धातुः Dhâtuḥ, of the Upholder, of the Hari or Creator, the Supreme Self. Madhva reads it as dhâtuḥ genitive singular of dhâtri. प्रसादात् Prasâdât, by the grace. महिमानं Mahimânam, mahi means greater, mânam means quantity of attributes. The number of attributes are greater than all. आत्मनः Âtmanaḥ, (the word is in the oblative case) from himself, as compared to himself, than the Jîva.

20. More subtle than the subtlest, greater than the greatest, the Âtman resides in the cavity of this jîva, Him the firm of faith in Viṣṇu sees: and through the grace of that Creator becomes free from grief and sees the superiority of the Lord over himself.—49.

MADHVA'S COMMENTARY.

The word अक्रतुः akratuḥ means "having firm faith in Viṣṇu." The latter अ means Viṣṇu and kratu means "firm faith." He who has firm faith in अ (or Viṣṇu) is akratu.

The words mahimânam âtmanaḥ do not mean "the greatness of the Self," but "the superiority to the self (Jîva)." [The mukta realises the Superiority or greatness, (mahimânam=mahâmânam) of the Lord to all selves or jîvas]. As says a text:—"In the Śruti mahimânam âtmanaḥ means that Viṣṇu is greater both in quality and quantity than the jîva hence He, Lord Viṣṇu, is called jîvât mahimâ greater than the jîva."

MANTRA 21.

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥२१॥

आसीनः Âsînaḥ, sitting still. दूरं Dûram, far. व्रजति Vrajati, He walks. शयानः Śayânaḥ, lying down. याति Yâti, He goes. सर्वतः Sarvataḥ, everywhere: because of His superexcellent qualities. कः Kaḥ, who. तं Tam, that. मदामदं Madâmadam, the giver of joy and pain: joy to the good, and pain to the sinners. Who is the cause of rejoicing and grief. देवं Devam, the God. मत् अन्यः Mat anyaḥ, another than myself or like myself. ज्ञातुं Jñâtum, to know. अर्हति Arhati, is able, or is worthy.

21. Sitting He goes afar, resting He moves everywhere, who other than my Self is able to know that God who is the dispenser of pleasure and pain.—50.

MADHVA'S COMMENTARY.

The phrase "Lord goes far by mere sitting," &c., shows His lordliness and divinity. As says a text:—"Sitting He goes to distant places, lying down He visits everywhere, because by His lordly power, Viṣṇu brings about the most contrary things."

MANTRA 22.

अशरीरꣳ शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥२२॥

अशरीरं Aśarîram, bodiless, (who has no prâkritic body,) शरीरेषु Śarîreṣu, in the bodies (physical, astral and devachanic, अनवस्थेषु Anavastheṣu, in not permanent, among the changing. In the transient bodies of the living creatures, that bodiless One exists, free from the changes that are inherent in bodies According to Madhva, this word qualifies शरीरेषु. अनवस्थितं Avasthitam, existing or staying in. महान्तं Mahântam, great (in regard to Time, Space and Qualities.) विभुं Vibhum, all-pervading, all-powerful. आत्मानं Âtmânam, the Master, the Lord. मत्वा Matvâ, having know. धीरः Dhîraḥ, the wise. न Na, not. शोचति Śochati, grieves, He becomes liberated.

22. The wise, having known that self *as* resting unembodied in *these* changing bodies, as great and all-pervading, becomes fully liberated.—51.

MANTRA 23.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥२३॥

न अयम् आत्मा Na ayam âtmâ, not this Self, or this Lord is not. प्रवचनेन Pravachanena, studying many Vedas or sciences; by commentaries, lectures, by the explanation of the Vedas. लभ्यः Labhyaḥ, obtained, known, seen. न मेधया Na medhayâ, nor by understanding, by the power of quickly apprehending the sense of books, by the power of one's own intelligence. न Na, not. बहुना Bahunâ, by much. श्रुतेन Śrutena, by hearing or learning. यम् Yam, whom. एव Eva, even. एष Eṣa, this (God). वृणुते Vriṇute, accepts or elects, *i.e.*, on whom He shows His grace: with whom He is pleased. तेन Tena, by him. लभ्यः Labhyaḥ, (is) obtainable, knowable, visible, becomes gracious. तस्य Tasya, of him or by him (who is the object of Divine grace.) एष Eṣa, this. आत्मा Âtmâ, the Self, the Lord. विवृणुते Vivriṇute, reveals, shows. तनूं Tanûm, body. स्वां Svâm, own (its true nature) the direct knowledge can be obtained through the grace of God alone.

23. The Âtmâ is not to be obtained by many explanations, nor by the intellect, nor by much learning. He whom alone this Âtmâ elects, by him is He obtained: for him this Âtmâ reveals His own nature.—52.

Note.—In verse 20 it was said that the grace of the Dhâtâ or the Lord is necessary to see Him. This verse also reiterates the same idea, and shows that the means of getting grace is not much scholarship, intellect or memory but bhakti: and is entirely dependent on the will of the Lord. Thus Jñâna and Mokṣa result from Bhakti and the grace of the Lord. Are then Śama, dama, &c., unnecessary? The next verse answers this.

MANTRA 24.

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥२४॥

If He is visible by His grace only, what is the use of Vairâgya, &c.? To this the Śruti replies that jñâna is necessary in order to get that grace.

न Na, not. अविरत: A-vi-ratah, ceased to be attached, not turned away. दुश्चरितात् Duścharitât, from evil-conduct, from sinful works prohibited by the Vedas and Dharmaśâstra, wickedness. Who has controlled his conduct, and learned दम:. न Na, not. अशान्त: Aśântah, not tranquil (who has not controlled his mind.) Who is not devoid of devotion to the Lord and does practise study, meditation and contemplation, who has got शम:. न Na, not. असमाहित: A-samâhitah, not concentrated, not-one-pointed-mind; mind-dispersed. Who is not devoid of the true knowledge of things. Who possesses the attribute of समाधान:. न Na, not. अशान्त-मानस: A-śânta-mânasah, not-tranquil-mind, who not being immersed in the enjoyment of sense objects, is not devoid of right understanding. वा अपि Vâ api, or also. प्रज्ञानेन Prajñânena, by knowledge, by Brahma-knowledge. एनं Enam, this (God and His grace.) आप्नुयात् Âpnuyât, he obtains.

24. He who has ceased from evil deeds and *is* controlled (in senses), concentrated (in intellect) and controlled (in mind) obtains this Âtmâ through the knowledge (of Brahman).—53.

Note.—This shows that śama, dama samâdhâna, &c., are also means of knowing the Lord: for His grace would naturally fall on such a person.

MANTRA 25.

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥२५॥

इति प्रथमेऽध्याये द्वितीया वल्ली ॥२॥

यस्य Yasya, of whom or whose, of God. ब्रह्म Brahma, Brahmâ, the Lord of the Brâhmaṇa (caste). च Cha, and. क्षत्रं Kṣatram, Vâyu, the lord of the Kṣatriya caste. च Cha, and. उभे Ubhe, both. भवत: Bhavatah, are. ओदन: Odanah, food. मृत्यु: Mrityuh, death, *i.e.*, Rudra. यस्य Yasya, whose. उपसेचनं Upa-sechanam, over-sprinkling sauce, butter, ghee. क: Kah, who or Brahmâ, called क or it is equal to य: who. इत्था Itthâ, thus. वेद Veda, knows. यत्र Yatra, where, in Vaikuṇṭha. Or in क or in Brahmâ स Sa, he (the Âtmâ or the great destroyer of the universe.)

25. Who thus can know where that (Self) dwells, of whom Brahmâ and Vâyu are both as food, and Rudra but a condiment.—54.

Note.—Or that God whose food is Brahmâ and Vâyu and whose condiment is Rudra is known to Brahmâ because He dwells in Brahmâ. Or he who knows Him thus dwells where He dwells."

Third Valli.

Mantra 1.

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥१॥

ऋतं Ritam, truth, the fruit of *good* work. पिबन्तौ Pibantau, enjoying; both drinkers; the two particular "forms" or aspects of Visnu called Âtmâ and Antarâtmâ. सुकृतस्य Sukritasya, of good deeds, to be construed with "loke." Sukritasya loke=in the body formed from the merits of good deed. लोके Loke, in this body, गुहां Guhâm, in the cavity of the heart. प्रविष्टौ Pravistau, entered. परमे Parame, in the highest; in the best of all Jîvas. In the Prâṇa. परार्धे or ध्ये Parârdhe or—dhye=आ+ऋद्ध=अर्ध 'highly splendid' पर+अर्ध=परार्ध most highly splendid. In the most excellent and exalted. In the Principal Vâyu. छायातपौ Chhâyâtapau, giving *shade* to the good; and *heat* or punishment to sinners. Shade and heat, *i.e.*, pleasure and pain. ब्रह्मविदः Brahma-vidaḥ, the knowers of Brahmaṇ. वदन्ति Vadanti, say. पञ्चाग्नयः Pañchâgnayaḥ, the house-holders who are the keepers of five fires, *i.e.*, performers of Deva, Pitri, Bhûta, Manusya and Brahma Sacrifices. Or who tend the five fires of the Chhândogya Upanisad. V. 10-10. ये Ye, who च Cha, and. त्रिणाचिकेताः Triṇâchiketâḥ, who have performed the Nâchiketa fire sacrifice thrice.

1. There are the two (aspects of the Lord) the Drinkers of truth, existing in the body obtained by good works, both dwelling in the cavity of the heart, in the most highly splendid Param (*i.e.*, Vâyu). The knowers of Brahmaṇ and those who perform the five great Sacrifices and observe the triple Nâchiketa Fire describe these as shade and the sun.—55.

Madhva's Commentary.

The Lord, though one has two aspects—one as Âtmâ and the other as Antar-âtmâ (the Inner Self). That Visnu takes up His abode in the Param or Highest, namely, Vâyu who is more excellent than all High Beings (like Rudra, &c.) and whose form is All-Full The Lord drinks, *i.e.*, experiences all the *good* fruits of Karmas: (and not the *evil*). He is like the cool shade (chhâyâ of a tree to the tired soul of the weary but holy pilgrim who has attained mukti), and He is the cause of his joy; while He is like a burning sun, hot and scorching (âtapa), to the sinner.

Note.—The meditation on the Lord has been taught in the verse adhyâtma-yogâdhigamena, &c., where is the Lord to be meditated upon will now be taught. But before doing so, He is again glorified in this verse. Some think that the two drinkers, referred to in this mantra, are the Jîva and Buddhi: because "pibantau" is in dual number. But Buddhi being insentient cannot be the enjoyer of the fruit of action. Moreover the Jîva is sentient, and Buddhi is insentient, and so the reference in "pibantau" cannot be to two such entities belonging to two different classes—one sentient and the other insentient. If the Jîva be taken as the "drinker" then Buddhi must be also taken to be a sentient

entity, which doctrine no one holds. Nor can it be said that the reference is to two Jîvas dwelling in the same body. For it is impossible for two personalities (Jîvas) to dwell in the same body and to be enjoyers of both.

Then it is said that the two "drinkers" are the Jîva and the Lord. The Lord also drinks or experiences the fruit of karma metaphorically. For being always associated with the Jîva, He is said figuratively to drink, while the Jîva really drinks. But this view is incorrect. For here also recourse is had to a figure of speech in order to make Lord experience the fruit of action. The result therefore is that this verse has no reference to the Jîva at all, but to Îśvara alone. The two that drink are the two aspects of the one and the same Îśvara—one as Âtmâ dwelling in the heart of the Cosmos; and the other as Antar-âtmâ dwelling in the heart of every Jîva. This explains the phrase "guhâm praviṣṭau" also: for both these aspects of the Lord are in the guhâ or heart.

The phrase "Parame Parârdhe" is taken by some to mean the ether (Âkâsa) of the heart, which is superior to the external ether of space: because Brahmaṇ becomes manifest in the heart. This explanation is not accurate: for there is no authority for holding that the Âkâśa of the heart is higher than the Âkâśa of space, nor is there any law restricting the manifestation of Brahmaṇ in the heart and not in the external nature. For to the deserving He appears outside the heart also. The word "Parame" therefore means here Vâyu, the best of all Jîvas, the abode of Brahmaṇ (the Christ of the Gnostics). This Vâyu is a higher principle than the High Ones like Rudra, &c.

Therefore He is called Parârdha (=parebhyo'pi ṛiddha rûpake)=Higher than the Highest Ones. The Lord Viṣṇu is one, but in the heart He dwells in two forms, Âtmâ and Antar-âtmâ. In the heart, also He dwells in the Vâyu who is higher than all the High Ones.

If it be said, how can this verse apply to the Lord who does not enjoy the fruits of action, we reply, it is not so. The Lord does enjoy the fruit of action, as says the text *rasam pibati karmajam.* If so, then the Lord would suffer pain and sorrow also. That is however not so, for he enjoys the auspicious (śubham) fruits only. Moreover the word ṛitam means *true* and the Lord enjoys the *true* works and not evil works. So when it is said "He drinks ṛitam," it means "He enjoys the fruits of the good deeds." This also is a reason to hold that the verse applies to the Lord and not to the Jîva: for the Jîva drinks both ṛitam and anṛitam—good and evil.

The words chhâyâ and âtapa in the verse, do not mean "shade" and "light" but that the Lord is like a cool shade to the virtuous, and a hot sun to the sinner.

But what is your authority for saying that the verse applies to Viṣṇu alone and not to the Jîva and Viṣṇu. Our authority is the phrase guhâm praviṣṭau "entered the cave" of this verse itself.

For the phrase entered the guhâ "or cavity" is specifically applied to the Lord alone in the Upaniṣads. Nowhere the Jîva is said to have entered the guhâ or cavity.

Moreover, though in the verse the word "pibantau" is in a dual case yet the real drinker is one and not two: and there are not two Lords but one. The singular number यः सेतुः "He who is the limit" of the next verse clears up the ambiguity, if any, of the verse under discussion.

MANTRA 2.

य सेतुरीजानानामक्षरं ब्रह्म यत्परम् ।
अभयं तितीर्षतां पारं नाचिकेतꣳ शकेमसि ॥२॥

यः Yaḥ, who. The Lord Viṣṇu having these two aspects. सेतुः Setuḥ, boundary, limit. ईजानानम् Îjânânâm, this word is formed from the root यज् to

sacrifice, with the affix कानच् causing the change of य into ई (विष्णु याजिनां, the worshippers of Visnu). अक्षरं Aksaram, imperishable, indestructible. ब्रह्म Brahma, the Brahman. यत् Yat or तत् that, which or that. परं Param, the highest (refuge), (the best, Supreme) अभयं Abhayam, the Giver of fearlessness, the Remover of fear, the shore which gives security from fear. तितीर्षतां Titîrsatâm, who wish to cross (the ocean of the fear of Samsâra, births and deaths). पारं Pâram, shore. The aspect of the Lord dwelling in the shore opposite to Samsâra, and regulating the Muktas. नाचिकेतं Nâchiketam, the Lord dwelling in Nâchiketa Fire. शकेमहि or शकेमसि Sakemahi or Sakemasi. (The शप् declension is a Vedic irregularity. The affix मसि is added by Pânini VII. I. 46) we are able. Yama hereby shows that he knows the Lord both as the Spirit of the Nâchiketa Fire, and the Director of the Liberated.

2. I know the Lord Visnu both as the Spirit in the Nâchiketa Fire, and as the refuge of all His worshippers, the Imperishable Supreme Brahman, the Giver of security to the frightened voyagers on the ocean of Samsâra,—the Lord dwelling in the shore opposite to Samsâra (as the World-Spirit directing the Muktas)—56.

MADHVA'S COMMENTARY.

By Setu is not meant bridge but limit or refuge. By îjânânâm is meant "of worshippers of Visnu." The Lord is the refuge to His worshippers. (Pâram literally means shore. It is the opposite shore of Samsâra, therefore, it is mukti. The Lord dwells in muktas). That Lord Visnu dwelling on the shore opposite to Samsâra has two aspects.

MANTRA 3.

आत्मानं रथिनं विद्धि शरीरं रथमेव च ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

आत्मानं Âtmânam, the Self (the individual, transmigrating, evolving Ego.) the Jiva (pervading throughout the body). रथिनं Rathinam, the seated in the chariot or the lord of the chariot. विद्धि Viddhi, know thou. शरीरं Sarîram, the body. रथं Ratham, the chariot. एव Eva, even. च Cha, and, or तु Tu, verily. बुद्धिं Buddhim, the Buddhi; the Pure Reason, the power of determining. तु Tu, verily. सारथिं Sârathim, the driver or charioteer. विद्धि Viddhi, know thou. मनः Manah the Manas, the mind. प्रग्रहम् Pragraham, the reins. एव Eva, even. च Cha, and.

3. Know thou the Jîva Âtmâ as seated in the chariot, the body even as the car; the Buddhi, as the driver and Manas *as* the reins.—57.

MANTRA 4.

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

इन्द्रियाणि Indriyâni, the senses (like the eye, the ear, &c.) हयान् Hayân, horses. आहुः Âhuh, say (the wise.) विषयान् Visayân, the objects (of senses).

तेषु Teṣu, their. गोचरान् Gocharân, the roads, the places on which horses can run, the race-course. आत्मा इन्द्रिय-मनो-युक्तं Âtmâ indriya-mano-yuktam, the Âtmâ in union with the senses and the mind, but devoid of Buddhi, is bhoktâ or sufferer : as a chariot-master, without a driver. भोक्ता Bhoktâ, the experincer of pain. इति Iti, thus. आहुः Âhuḥ, say. मनीषिणः Manîṣiṇaḥ, the wise.

4. The wise say that the senses *are* the horses *and* the objects their roads; they also say that the Âtmâ, joined with the senses and the mind (only, but devoid of Buddhi) is the sufferer.—58.

MANTRA 5.

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ ५ ॥

य Yaḥ, who (the Buddhi, charioteer). तु Tu, but. अविज्ञानवान् Avijñânavân, without wisdom, not dexterous, without discrimination. भवति Bhavati, is. अयुक्तेन Ayuktena, unjoined; without reins, without balance (of mind), without concentration (of mind) मनसा Manasâ, with the mind. सदा Sadâ, always. तस्य Tasya, his (*i.e.*, of such a Buddhi charioteer). इन्द्रियाणि Indriyâṇi, the senses (*i.e.*, the horses). अवश्यानि Avasyâni, unmanageable, uncontrollable. दुष्टाश्वाः Duṣtâśvâḥ, vicious horses, unbroken or untamed horses. इव Iva, like. सारथेः Sâratheḥ, of the charioteer.

5. But he who is without discrimination, and with Manas out of harmony, his senses are always uncontrolled like the unbroken horses of a driver.—59.

MANTRA 6.

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥६॥

यः Yaḥ, who. तु Tu, but. विज्ञानवान् Vijñânavân, having understanding, whose mind-rein is firmly held. भवति Bhavati, is. युक्तेन Yuktena, joined, balanced, harmonised. मनसा Manasâ, with the mind. सदा Sadâ, always. तस्य Tasya, his. इन्द्रियाणि Indriyâṇi, the senses. वश्यानि Vaśyâni, manageable, under control. सदश्वाः Sadaśvâḥ, good horses इव iva, like. सारथेः Sâratheḥ, of the charioteer.

6. But he who discriminates, and has Manas always harmonised, his senses are controlled, like the good horses of the driver.—60.

Note.—These last two verses show that through the control of senses the mind can be controlled. But what is the good of thought-control? It is an indirect means of acquiring Mokṣa.

MANTRA 7.

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ ७ ॥

यः Yaḥ, who. तु Tu, but. अविज्ञानवान् Avijñânavân, who has no understanding, who has not Buddhi as charioteer. भवति Bhavati, is. अमनस्कः Amanaskaḥ, unmindful, who has not controlled the mind. सदा Sadâ, always. अशुचिः Aśuchiḥ, impure (being immersed in sensual gratifications). न Na, not. स Sa, he (the charioteer). तत् पदं Tat Padam, that place, (that above-mentioned Imperishable highest Brahman) The Padam referred to in II. 15. That goal. आप्नोति Âpnoti, reaches. संसारं Samsâram, the transmigratory circle, the round of births, the current of births and deaths. च Cha, and. अधिगच्छति Adhi-gachchhati, goes over or enters.

7. He who is without discrimination, and Manas uncontrolled, being always impure, never reaches that place, but returns again to the world.—61.

MANTRA 8.

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद् भूयो न जायते ॥ ८ ॥

यः Yaḥ, who. तु Tu, however. विज्ञानवान् Vijñânavân, having understanding. भवति Bhavati, is. समनस्कः Samanaskaḥ, balanced mind, of controlled mind. सदा Sadâ, always. शुचिः Śuchiḥ, pure. स Sa, he. तु Tu, verily. तत् पदं Tat Padam, that place or goal. यस्मात् Yasmât, from which (having fallen down). भूयः Bhuyaḥ again. न Na, not. जायते Jâyate, is born (in the world).

8. But he who discriminates, with Manas always harmonised and (senses) pure, verily he (reaches) that place from which he is not born again.—62.

MANTRA 9.

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥९॥

विज्ञान-सारथिः Vijñâna-sârathiḥ, who has understanding for charioteer. Lit., Intelligence-driver. यः Yaḥ, who. तु Tu, but. मनः प्रग्रहवान् Manaḥ-pragrahavân, who holds the reins of the mind, the balanced mind. नरः Naraḥ, man. सः Saḥ, he. अध्वनः Adhvanaḥ, of the road or journey of the Samsâra. पारं Pâram, (परमेवाधिगन्तव्यं, मुच्यते सर्वसंसारबन्धनैः तीरंभूतं) the end, the shore. आप्नोति Âpnoti, he reaches. तद् विष्णोः Tad viṣṇoḥ, (व्यापनशीलस्य ब्रह्मणः परमात्मनः वासुदेवाख्यस्य) of that Viṣṇu (the all-pervading Brahman, the Supreme Self, called Vâsudeva.) परमं पदं Paramam padam, (प्रकृष्टं स्थानं स्वरूपं) the highest place, the same form as that of Viṣṇu.

9. But the man who has Reason for his charioteer, and holds the reins of Manas, he reaches the end of the road, that highest place of Viṣṇu.—63.

Note.—There is a gradation by which the knowledge of the Lord is acquired. There are stages, and degrees, of initiation, by which the consciousness expands and more and

more of the divine knowledge flows in. These stages are represented here by the names of the devatâs presiding over them. The next verse describes this hierarchy.

MANTRA 10.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

इन्द्रियेभ्यः Indriyebhyaḥ, than the senses. The present verse refers to the various divinities presiding over the karmendriyas and jñânendriyas, as shown below :—

Indriyas.	Presiding divinities.	Arthas or objects.	Presiding divinities.
Śrotra (the ear)	Soma	Śabda (sound)	Suparṇî.
Tvach (the sense of touch)	Kubera	Sparśa (touch)	Suparṇî.
Chakṣuḥ (the eye)	Sûrya	Rûpa (sight)	Vâruṇî.
Rasanâ (the sense of taste)	Varuṇa	Rasa (taste)	Vâruṇî
Ghrâṇa (the sense of smell)	Aświnau	Gandha (smell)	Pârvatî or Umâ.
Vâch (speech)	Agni		
Pâṇi (hand)	Indra		
Pâda (feet)	Jayanta		
Pâyu (rectum)	Yama		
Upastha (organ)	Dakṣa		

The three Devîs—Suparṇî, Vâruṇî and Pârvatî—preside over arthas; Suparṇî on Śabda and Sparśa ; Vâruṇî on Rûpa and Rasa, and Pârvatî on Gandha only.

पराः Parâḥ, higher, superior. That is, the three Divinities presiding over arthas belong to a superior hierarchy, to those concerned with the Indriyas. हि Hi, verily अर्था Arthâh, the objects. The three Divinities presiding over the objects. अर्थेभ्यः Arthebhyaḥ, than the objcets, than the three Devîs. च Cha, and. परं Param, superior. मनः Manaḥ, the Manas. The Divinities presiding over the Manas, *viz.*, Rudra, Vîndra and Śeṣa. मनसः Manasaḥ, than the Manas, than the presiding devas of Manas. तु Tu, परा Parâ, superior. बुद्धिः Buddhiḥ, the Buddhi, the goddess Saraswatî presiding over Buddhi. बुद्धेः Buddheḥ, than the Buddhi, than Sarasvatî. आत्मा महान् Atmâ mahân, the great Self, the Hiranyagarbha, the Virîñcha presiding over Mahat Tattva. परः Paraḥ, superior.

10. Higher than the Devas of sensation are the Devas of perceptions, higher than the Devas of perceptions are the Devas of manas, higher than the Devas of manas is Sarasvatî, the devatâ of Buddhi, higher than the Devatâ of Buddhi is the Mahat Âtmâ or Brahmâ called Viriñcha. —64.

MANTRA 11.

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किंचित्सा काष्ठा सा परा गतिः ॥११॥

महत: Mahataḥ, than the Mahat. Than the four-faced Brahmâ or Viriñcha. परम् Param, superior. अव्यक्तं Avyaktam, the undeveloped. (The seed of the whole cosmos, unmanifest by name or form, the collection of all forces, effects and causes, variously called Avyakta, Avyâkṛita, Âkâśa, &c., mixed up with and inherent in the Supreme Self, like the web and warp; the power latent in the acorn that gives rise to the oak of the universe.) The Goddess Śrî presiding over Prakṛiti. अव्यक्तात् Avyaktât, than the Avyakta, than the Śrî Tattva. पुरुष: Purusaḥ, the person, the Purusa. The Lord (Visnu because He pervades all and is Full.) पर: Paraḥ, Superior. पुरुषात् Purusât, than the Purusa. न Na, not. परं Param, superior. किंचित् Kiñchit, anything. सा Sâ, she (Feminine pronoun because of the subsequent feminine noun kâsṭhâ.) काष्ठा Kâsṭhâ, the end, the limit, the goal, the Head of the hierarchies. सा Sâ, he (*lit.* She) परा Parâ, Supreme, the Great, the best. गति: Gatiḥ, the path, the object of attainment.

11. The Avyakta is higher than Mahat, the Purusa is higher than Avyakta. There is nothing higher than Purusa. He the end, He the supreme goal.---65.

MADHVA'S COMMENTARY.

Higher than the devas presiding over the sense organs are the devas presiding over the sensations. Soma (the moon), the Lord of Wealth (Kubera), Sûrya (the sun), Âpas (water), Aśvinau, Agni, Indra, the son of Indra, Yama and Daksa are the ten devas of the sense organs. Suparṇî (or sauparṇî), Vâruṇî and Umâ are the godesses presiding over arthas or sensations. Suparṇî and Vâruṇî preside over two sensations each, Umâ on one alone. The presiding deities of manas are three, Rudra, Vîndra and Śesa. They are superior to the Devis of artha. Higher than the Devas of Manas is Sarasvatî, the presiding deity of Buddhi. Higher than her is Brahmâ (and Vâyu) the presiding deities of Mahat Tattva. Higher than these is Śrî or Ramâ the presiding deity of Avyakta. Higher than her is Visṇu called Purusa because He is Full (Pûrṇa), and there is no one anywhere equal to Him. It is out of question that any one should be greater than Him, when no one is equal to Him.

MANTRA 12.

एष सर्वेषु भूतेषु गूढाऽत्मा न प्रकाशते ।
दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥१२॥

एष Esa, this (Purusa.) सर्वेषु भूतेषु Sarvesu bhûtesu, in all beings (from the highest Brahmâ downwards to a tuft of grass.) गूढ: Gûḍaḥ, hidden, the hidden Self=the inmost essence or nature of all. आत्मा Âtmâ, Self. न Na, not. प्रकाशते Prakâśate, shines forth. दृश्यते Driśyate, is seen. तु Tu, but. The force of "but" is to indicate that the Grace of God is the only means of seeing him. अग्र्यया Agryayâ, by sharp, by the intellect, purified and prepared by the hearing, &c., about Brahman, and accompanied by the grace of God. बुद्ध्या Buddhyâ., by the Buddhi. सूक्ष्मया Sûksmayâ, by the Subtle (by the intellect capable of finding subtle things.) सूक्ष्मदर्शिभि: Sûksma-darśibhiḥ, by the subtle-seers.

12. This is concealed in all beings: this Âtmâ does not manifest itself, but is seen through the pointed subtle Buddhi, by men of subtle sight.—66.

MANTRA 13.

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥१३॥

यच्छेत् Yachchhet, should merge; cause the *laya.* Should meditate that the lower is governed by the higher वाक् Vâk, the speech. The Devas presiding over the senses, namely, Soma, &c., should be meditated upon, as governed by the three Devîs, Pârvatî, etc., the presiding Devîs of Vâk or Artha. Then the Vâk or the three Devis should be meditated upon as governed by the Devas of manas. मनसी Manasî (मनसि, the long vowel is a Vaidic irregularity), in the Manas, in the Devas presiding over Manas, *viz.*, Śiva, Śeṣa, and Suparṇâ, *i e.*, Pârvatî, in Śiva, Vâruṇî in Śeṣa, and Sauparṇi in Suparṇâ. प्राज्ञ: Prâjñaḥ, the wise. तत् Tat, that, (Manas, Śiva, Śesa and Suparṇâ). यच्छेत् Yachchet, should merge. ज्ञाने Jñâne, in the (luminous) Budhi, in the Devi, Sarasvatî or Bhâratî. आत्मनि Âtmani, in the self of Jñâna, *i.e.*, Sarasvatî. ज्ञानं Jñânam, the Buddhi or Sarasvatî, the presiding Devî of Jñâna. आत्मनि महति Âtmani mahati, in Mahat Âtmâ; in the First-born, in Brahmâ and Vâyu, the presiding deities of mahat. नियच्छेत् or तदिच्छेत् Niyachchet or tad-ichchet, should merge or तत् that (mahat) इच्छेत् should wish (to merge). शान्ते आत्मनि Śânte âtmani, in the Âtmâ of peace or तद् यच्छेत् शान्ते आत्मनि Tad-yachchet śânte âtmani, should merge that in the Self which is Peace or Quiet.

13. Let the wise meditate that the Devas of the sense are controlled by the Deities of speech who are governed by the Devas of manas, that the Devas of manas are governed by the Devas of Buddhi, that the Devas of Buddhi are controlled by the Devas of Mahat who are controlled by the Śrî Tattva, who by the Self of Peace.—67.

Note.—The omission in the verse should be supplied from the context. Thus indriyas are not mentioned at all; and so also the Śrî Tattva.

MADHVA'S COMMENTARY.

Let him meditate that the Devîs, Umâ, &c., presiding over speech, &c., are controlled by the Devas Śiva and the rest. That Śiva and the rest are controlled by Brahmâ and Vâyu, the presiding deities of Mahat. Let him meditate that these two are controlled by Ramâ, the Supreme Bliss; and that She is governed by Viṣṇu, the Supreme Self. The word niyama (niyachchet) means here meditating that the lower is governed by the higher: and not that the man is to control the lower by the higher. For how can any man control the Devas who are rulers set over men?

MANTRA 14.

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥१४॥

उत्तिष्ठत Uttiṣṭhata, arise (O creatures ! turn your face towards the acquisition of spiritual knowledge. O aspirants ! immersed in Saṃsâra, cease thinking of various worldly matters.) जाग्रत Jâgrata, awake (destroy the sleep of ignorance, the seed of all miseries) leave off laziness. प्राप्य Prâpya, having approached, having obtained. वरान् Varân, the elect, the best Teachers, having obtained *boons* (from the Great ones). Another reading is परान्, the Great Ones, the High Ones. निबोधत Ni-bodhata, learn, understand (the true nature of the Lord.) क्षुरस्य Kṣurasya, of a razor. This describes Saṃsâra. धारा Dhârâ, the edge. निशिता Niśitâ, sharpened, very sharp. दुरत्यया Duratyayâ, difficult to pass over. The Saṃsṛiti or Saṃsâra is difficult to pass over, like the sharp edge of a razor. दुर्गं Durgam, (This refers to the Brahma-knowledge that destroys Saṃsâra) difficult to go ; to be understood with great difficulty. पथः Pathaḥ, the road, the path of Mukti. तत् Tat, that. कवयः Kavayaḥ, the sages. वदन्ति Vadanti, say. The sages say "the Path which destroys Saṃsṛiti is inaccessible or accessible with great difficulty."

14. Awake, arise, having approached the great teachers, learn. The sages say that the road is difficult to travel on, and that the crossing over (of Saṃsâra) is difficult as the sharp edge of a razor.—68.

MANTRA 15.

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात्प्रमुच्यते ॥१५॥

अशब्दं Aśabdam, without sound ; not having the attribute of sound, not to be known or perceived through sound. Different from the Tanmâtrâ of sound. अस्पर्शं Asparśam, without touch, not to be perceived by touch : different from the Tanmâtrâ of touch. अरूपं Arûpam, without form, therefore, not to be perceived by the eyes, different from the Tanmâtrâ of sight. अव्ययं Avyayam, without decay, (because he has no material form.) Unchangeable. तथा Tathâ, so, also. अरसं Arasam, without taste, without the attribute of taste and so cannot be perceived through taste : different from the Tanmâtrâ of taste. नित्यं Nityam, eternal. अगन्धवत् Agandhavat, without smell, not to be perceived by smell : different from the Tanmâtrâ of smell and scent. च Cha, and. यत् Yat, that, which अनादि Anâdi, without beginning or cause, not subordinate to any. अनन्तं Anantam, without end or effect, not limited by time, space or causality. महतः परं Mahataḥ param, beyond the Mahat, above the Four-faced Brahmâ, the presiding deity of Mahat Tattva. ध्रुवं Dhruvam, the fixed, always the same. निचाय्य Nichâyya, having understood or reflected upon, or verified by Śravaṇa, etc., from the teachings of a Sad Guru. तं Tam, Him. मृत्यु-मुखात् Mṛityu-mukhât, from the mouth of death, from the bondage of Saṃsâra. प्रमुच्यते Pramuchyate, is fully liberated or freed.

15. Having reflected on him, *whose nature* is not sound, or touch, or form, or taste, or smell, who *is* changeless, eternal, without beginning

and without end, beyond Mahat, eternal in its fixity; he escaped from the mouth of death.—69.

MADHVA'S COMMENTARY.

Beyond Mahat is Śrî Tattva, how is then the Lord said to be beyond Mahat? There is no contradiction in it. Since Śrî, the wife of Viṣṇu, is higher than Mahat. He also is higher than that, because He is higher than His spouse Śrî.

MANTRA 16.

नाचिकेतमुपाख्यानं मृत्युप्रोक्तꣳ सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥१६॥

नाचिकेतं Nâchiketam, obtained by Nachiketas or relating to Nachiketas. उपाख्यानं Upâkhyânam, the story. मृत्यु-प्रोक्तं Mrityu proktam, told by Death. सनातनं Sanâtanam, the ancient, because Vaidic: received thus from the old traditions. उक्त्वा Uktvâ, having repeated (to the Brahma enquirers.) श्रुत्वा Śrutvâ, having heard (from the teachers.) च Cha, or. मेधावी Medhâvî, the wise man. ब्रह्मलोके Brahma loke. (See II. 17) in the world of Brahman. महीयते Mahîate, becomes worshipped.

16. The wise man, who repeats to the enquirers of truth this ancient Nachiketa's story, told by Death, or who hears it (from his teacher), becomes great in the Brahmaloka.—70.

MANTRA 17.

य इमं परमं गुह्यं श्रावयेद्ब्रह्मसंसदि ।
प्रयतःश्राद्धकाले वा तदानन्त्याय कल्पते तदानन्त्याय कल्पत इति१७

इति प्रथमाध्याये तृतीया वल्ली ॥ ३ ॥
इति प्रथमोऽध्यायः समाप्तः ॥ १ ॥

यः Yaḥ, who. इमं Imam, this (book). परमं Paramam, best, most, greatest. गुह्यं Guhyam, to be hidden, kept secret, mystery. श्रावयेद् Srâvayed, makes it heard, recites, repeats. ब्रह्म-संसदि Brahma-samsadi, Brahma-session, assembly of persons who are enquirers of Brahman. प्रयतः Prayataḥ, being pure, full of devotion. श्राद्ध काले Śrâddha-kâle, at the time of Śrâddha (when the guests are eating.) वा Vâ, or. तद् Tad, that (Śrâddha or Śravaṇa.) आनन्त्याय Ânantyâya, infinity or unendingness, infinite rewards. कल्पते Kalpate, obtains or becomes fitted for (infinity.) तदानन्त्याय कल्पते Tad-ânantyâya-kalpate, that Śrâddha becomes infinite in its effect.

17. He who recites this upaniṣad, the greatest of all mysteries, at an assembly of seekers for Brahman, or being pure, at the time of a Śrâddha, causes that Śrâddha and recitation fit to produce infinite results, fit to produce infinite results.—71.

FOURTH VALLI.

MANTRA I.

पराञ्चि खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ् पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

पराञ्चि Parâñchi, going outwards, or forwards, face turned away, outwards : addicted to external objects. खानि Khâṇi, the openings ; the senses. व्यतृणत् Or व्यतृणात् Vyatṛiṇat, or ât, made light of, treated with contempt, made them ugly or contemptible. Forced them or subdued them : so that they do not follow the natural outgoing bent : do not run after external objects. स्वयम्भूः Swayambhûḥ, the Son of God, *i.e.*, the Brahmâ. तस्मात् Tasmât, therefore : because forced away from external objects. पराङ् Parâñ, outside forms, the external objects. न Na, not. पश्यति Paśyati, sees, experiences. अन्तरात्मन् Antar-âtman, the Inner Self. In the depth (or inmost recesses) of his own Inner Self. It is in the Locative case. Becomes attached to the Inner Self. कश्चित् Kaśchit, some. धीरः Dhîraḥ, wise. प्रत्यगात्मानं Pratyagâtmânam, the Pratyagâtma, the Inner Self, the God within. ऐक्षत् Aikṣat, saw (past used for present, *i.e.*) sees or let him see. आवृत्त-चक्षुः Avṛitta-chakṣuḥ, averted gaze. Eyes turned away from (external objects.) अमृतत्वम् Amṛitatvam, Immortality, liberation. इच्छन् Ichchhan, desiring.

1. The Self-existent graciously subdued (and turned inwards the current of) the senses which goes outwards, therefore, the wise sees not the external objects, but is attached to the Inner-Self. Some tranquil-minded sage sees the Pratyag-Âtman with eyes turned inwards, desiring liberation.—72.

Note.—The power of seeing the God within is given by the God Himself to man. When He wants that the man should see him, he stops the outward flowing current of the senses and makes it turn inward, and thus the sage devoted to the Lord sees the Inner Self—the God Within.

MADHVA'S COMMENTARY.

The word vyatṛiṇa comes from the root √तृणुकारतकरणे, 'to humiliate,' 'to lay flat.' Hence the word means to subdue and make low. It does not mean to hurt or injure or destroy : for no such meaning is given to √tṛiṇu anywhere.

Note.—The Mâyâvâdins see in this Adhyâya of the Upaniṣad, authority for their doctrine that the Jîva and the Iśvara are one : and they rely on the verse य इदं मध्वदं वेद आत्मानं जीवं अन्तिकात्, &c. (IV. 5) where, they say, the Jîva and the Âtman are read in the same case, and therefore the Jîva and the Âtmâ are identical. They also rely upon यदेवेह तदमुत्र &c., (IV. 10.) But their interpretation of these verses is wrong. In the verse हंत ते कथयिष्यामि (V. 6) a clear difference is laid down between the Jîva and the

Lord: and the explanations of the above verses given by the Mâyâvâdins must, therefore, be incorrect. To prove this, the Commentator (Madhva) takes up this verse V. 6. first].

MADHVA'S COMMENTARY.

"Now I shall tell thee this secret Brahman," says the Śruti (V. 6) and then goes on to say: " I shall also tell thee the condition of the Jîva after death. " This is said in order to indicate the difference between the Jîva and Îśvara.

[This verse V. 6. containing a promise to teach should be read immediately before the verse स्वप्नान्तं, &c. IV. 4 and therefore that sentence is explained here first by the commentator. The word मरणं is explained there as mriyamâṇa—the dying and not death: and the whole verse is shown as applying to the Lord. Here another explanation of the same verse is given. These are not contradictory, but complementary. The question of Nachiketas did not relate to the nature of Brahmaṇ or of Jîva. He did not ask what is Brahmaṇ, or what is Jîva. Why should then Yama promise "I shall now tell thee the nature of this mysterious Brahmaṇ and of the Jîva that dies?" To this the commentator answers, the Yama says so in order to indicate that the Jîva and Brahmaṇ are not identical. The difference between the Jîva and Îśvara cannot be known unless the essential natures (svarûpa) of these two are described.]

The Jîva is that which experiences the fruits of action, and is subject to obscuration consciousness in deep sleep, pralaya, &c. The Supreme Brahmaṇ is the Lord Viṣṇu who remains awake when all the Jîvas are asleep in the deep sleep of Pralaya or Suṣupti, &c.

[Thus V. 7 describes the Jîva in these words:—"Some, ready for re-birth, go into the womb in order to obtain a body, others enter into minerals, according to their Karma, and according to their knowledge." While the next verse (V. 8) shows the nature of Brahmaṇ thus: "That Person who is awake in those that sleep, and who builds all objects of desires, that indeed is the Pure One, that indeed is Brahmaṇ, Immortal He is called. In Him all worlds are contained. This is that Verily nothing goes beyond Him." This shows that the Lord is awake in the Great Pralayic sleep of all Jîvas: and He causes the Pralayic Dreams also by creating pleasant dream objects for these sleeping souls. The souls of the highest type only dream in the Pralaya Night—such as Brahmá, &c. Their mind continues active in Pralaya, like the human mind in an ordinary dream. Thus the Jîvas are subject to dream and sleep, not so the Lord. The Jîvas are subject to re-birth, not so the Lord. The Jîvas experience Karma-phala, fruit of action, but not so the Lord. But why do you say the Lord is not born; for He being the Inmost self of the Jîva, must necessarily enter the womb, when the Jîva does so? To this the Commentator replies:]

The Brahmaṇ is not affected by the Jîva's entering the womb when re-incarnating.

[Though the Brahmaṇ is there, along with the Jîva in the womb also, and He enters the womb in order to control and regulate the Jiva: yet He does not get the body to experience any consequences of His action. The jailor enters the prison along with the prisoner, but only to watch and reform the prisoner, and does not himself suffer as the prisoner does. In V. 6, Yama promises to teach *two* things—the Sanâtana Guhya Brahmaṇ—the Eternal Hidden God, and the maraṇam—the Jîva subject to death and re-birth; and the subsequent portion of the Upaniṣad is an explanation of these two topics. But why should Yama teach the *difference* between Jîva and Îśvara, when Nachiketas had not put that question? To this the commentator replies:]

The Brahmaṇ is known rightly then only when He is known as separate from the Jîva.

[But does not IV. 5 say Âtmânam, Jîvam antikât, the Supreme Self is the Jîva? No. That verse should be construed as Jîvam antikât = Jîvasya antike "near to the Jîva." For if Jîva and Brahmaṇ were the same, we could not say "Brahmaṇ who is so near to the Jîva—for then it would be "the Jîva who is so near to the Jîva." A thing cannot be

near or distant to itself. It is only in relation to another object that a thing is said to be near or distant.]

MANTRA 2.

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥२॥

पराचः Parâchaḥ, external, outside staying. कामान् Kâmân, desires (desired objects, like sweets, scents, etc.) अनुयन्ति Anu-yanti, go after. बालाः Bâlâḥ, children, undiscriminating. ते Te, They. मृत्योः Mrityoḥ, of Death, of Yama. यन्ति Yanti, go, fall into. विततस्य Vitatasya, the spread out, all-pervading, the time-worn or eternal, widespread, in time and space. पाशं Pâśam, the noose; snare, *i.e.*, death. अथ Atha, (तस्मात्) therefore. धीराः Dhîrâḥ, the wise. अमृतत्वं Amṛitatvam, the Immortality, the mokṣa विदित्वा Viditvâ, having known. ध्रुवं Dhruvam, the fixed, this word qualifies amṛitatvam, *i.e.*, dhruvam amṛitatvam. अध्रुवेषु A-dhruveṣu, in the unstable (things like wealth, etc.) इह Iha, here (in this world or Saṃsâra). न Na, not. प्रार्थयन्ते Prârthayante, do ask for or look for.

2. Men of small understanding go after external desires, and they *thus* fall into the wide-extended noose of Yama, therefore, the controlled in mind, having known liberation, do not here seek for the permanent in the unstable.—73.

MANTRA 3.

येन रूपं रसं गन्धं शब्दान्स्पर्शांश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यत एतद्वै तत् ॥ ३ ॥

येन Yena, by whom, by what Lord. It refers to Brahmaṇ. The first-two verses of this Valli are spoken by Yama, in indirect praise of Nachiketas. This verse is spoken by Nachiketas, who interrupting Yama's complimentary speech, again asks him about Brahmaṇ. रूपं Rûpam, form. रसं Rasam, taste. गन्धं Gandham, smell. शब्दान् Śabdân, sounds. स्पर्शान् Sparśân, touches. च Cha, and. मैथुनान् Maithunân, couplings, pairs The perception of pleasure arising from the coming together of pairs, loving (touches). एतेन एव Etena eva, by that even, *i.e.*, by that Self even, which is separate from the body. Madhva also reads these two words along with येन; as येन एतेन एव ब्रह्मणा प्रेरितः "ordained by which Brahmaṇ, (one knows form, &c.)" MaxMuller takes it as the beginning of a separate sentence. "That by which we know form, &c., *by that also* we know what exists besides." विजानाति Vijânâti, knows, perceives. किम् अत्र परिशिष्यते Kim atra pari-śiṣyate; *lit.*, What here remains. According to Śaṅkara "Does anything remain unperceived by the Âtmâ in this world? Nothing remains. All verily are known to the Self." According to Madhva "Because by the command of Brahmaṇ, the Jîva perceives form, &c., while alive; does that Brahman remain here (even after liberation) as controller of the Jîvaṇmukta?

What is the nature of this Lord? What are His specific attributes?" एतत् वैतत् Etat vai tat; *lit.* "This verily That," this is the reply of Yama.

3. By Whom (one perceives) form, taste, and smell, sound, touch and love, even by that he knows (everything else.) Does that Lord remain here in mokṣa controlling the Jîva? Yes: This verily is so. This verily is That—74.

MANTRA 4.

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

स्वप्नान्तं Svapnântam, *lit.*, dream-end, in the dream, in dream consciousness the Suṣupti is also to be included. The word antar means "place." The regions of dream and sleep. जागरितान्तं Jâgaritântam, *lit.*, Waking end. In waking consciousness. The region of waking. च Cha, and. उभौ Ubhau, both (waking and dreaming and Suṣupti). येन Yena, by whom, by whose command. अनुपश्यति Anu-paśyati, sees (the Jîva.) महान्तं Mahântam, &c. The same as in II. 22.

Note.—Both transcending the state of Swapna and transcending the state of Suṣupti that by which both (these states) are seen (that centre of consciousness verily remains even in Mokṣa) The wise having known that Self as great and all-pervading, does not grieve.

4. The wise does not grieve when he understands the Supreme Self who is Great and Almighty, and by whose command he sees both these, *viz.*, the objects of dream and the objects of waking consciousness.—75.

MANTRA 5.

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सत एतद्वै तत् ॥ ५ ॥

यः Yaḥ, who. इमम् Imam, or इदम् idam, this. मध्वदं Madhu-adam, *lit.*, honey-eater. The Drinker (or Enjoyer) of honey (or pleasure); the Experiencer of the essence in the body. वेद Veda, knows. आत्मानं Âtmânam, the Âtmâ. The Supreme Self. The Lord. जीवं Jîvam, the Jîva of the Jîva. अन्तिकात् Antikât, near, close by; always near the Jîva, as its controller. ईशानं Îśânam, the Lord or Ruler or Director. भूतभव्यस्य Bhûta-bhavyasya, of the Past and Future (of the Three Times.) न Na, not. ततः Tataḥ, thereafter (*i. e.*, after such knowledge. After knowing that Îśvara is the Ruler of the Jîva.) विजुगुप्सते Vi-jugupsate, wishes to protect, fears, knowing the Âtman, he no longer seeks to save his soul, feeling that he is ever-saved. Does not seek to protect his self, fully trusting in the Lord, who always, and everywhere protects him ever. एतद् वै तत् Etad vai Tat, This verily is That.

5. He who knows this Supreme Self, the Ruler of the Past and Future, the Experiencer of all Sweetness, always standing near the Jîva, does not thenceforth fear. This verily is That.—76.

MANTRA 6.

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत एतद्वै तत् ॥ ६ ॥

यः Yaḥ, who, The God. पूर्वं Pûrvam, the First (Unborn). तपसः Tapasaḥ, from before Śiva. The God, who begot first the unborn (Brahmâ), before the Tapas (Śiva), and before the Waters (the material universe.) अजातम् Ajâtam, the Unborn, the four-faced Brahmâ. अद्भ्यः Adbhyaḥ, than the waters (elements.) पूर्वं Pûrvam, before. अजायत Ajâyata, who produced or caused to be born. गुहां Guhâm, in the cavity (of the heart.) प्रविश्य Praviśya, entering. तिष्ठन्तं Tisṭhantam, stays there, abides therein. His own Self. यः Yaḥ, who. भूतेभिः Bhûtebhiḥ, with the elements, who perceives his Self along with these elements, was perceived from the elements. व्यपश्यत Vi-apaśyata, or ति०=ti, perceives. एतद्वै तत् Etad vai tat, This is verily that.

Note.—(He who sees the First-born (Hiraṇyagarbha) who manifests himself before Śiva and the cosmos, sees Brahman, (for no one can see the Father but the Son : the highest perception is of the Unborn, the First-begotten—beyond Him consciousness ceases). As a man who sees a golden ring knows gold, so he who sees the Child-of-Light, sees the Light.)

6. He who first produced the Unborn one (Brahmâ) before the Lord of tapas (Śiva) and the Lords of elements (Waters) who entering the cavity abides therein, and *perceives* all things along with the elements; This is verily that.—77.

MADHVA'S COMMENTARY.

"That Viṣṇu verily dwells in the heart. He is the Great Warrior, who constantly sees Himself seated in the cavity, surrounded by all the Lords of elements. He created the Four-faced, the Unborn of yore, before the Elements called Waters and the lords thereof; yea, before even Śiva, the Lord of Tapas." (*Ibid*).

Brahmâ is called pûrvam ajâtam—the unborn from before—because he is not like Indra and Agni and others, who once being born from the mouth of Brahmaṇ, are born *again* from Kaśyapa. Not so the Lord Brahmâ. But never being born before, he is produced prior to Śiva and Waters.

(This verse does not relate to Mumukṣu but to Viṣṇu. Nachiketas did not ask the nature of Mumukṣu, but of the Lord. The phrase, 'entering the cavity' is the specific attribute of the Lord and not of the Jiva. Waters or apas is taken here as illustrative of all the Elements: and denotes also the presiding deities of elements. One pûrvam qualifies ajâtam; the other is an adverb qualifying ajâyata. The word ajâyata generally means "born" or "self-born" but here it has a causative meaning "was caused to be born or was produced or produced." Therefore the commentator says:—)

The word ajâyata is to be taken in a causative sense, as in jajñe bahujñam.

MANTRA 7.

या प्राणेन संभवत्यदितिर्देवतामयी ।
गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत एतद्वै तत् ॥ ७ ॥

या Yâ, who, namely, Viṣṇu, in His Female aspect as Bhagavatî. प्राणेन Prâṇena, with the Prâṇa, the Hiraṇyagarbha of the last verse, the Spirit. The Chief Vâyu. संविशति Sam-viśati, abides with. अदिति: Aditiḥ, the Aditi, (the eater, the destroyer of the whole universe) देवतामयी Devatâ-mayî, the best of all deities. गुहां प्रविश्य तिष्ठन्तीं Guhâm praviśya tiṣṭhantîm, entering into the heart (cavity), abides therein. या Yâ, who. भूतेभि: Bhûtebhiḥ, with the elements. व्यजायत Vyajâyata, who produced in manifold ways; who manifested Herself in the forms of Fish-Avatâra, &c., and produced all living beings. एतद् वै तत् Etad vai tat, This is That.

7. She who enters the cavity with the Spirit, She the Consumer, the best of all devatas, who is concealed in the cavity of the heart and abiding therein, manifests herself *also* through the elements (as various incarnations), This is that.—78.

MADHVA'S COMMENTARY.

[The word Aditi in this verse would *prima facie* lead one to the view that the well-known Goddess Aditi, the Mother of all the Devas, is described here. But that is not the case: because Nachiketas asked no question about Aditi, therefore a description of Aditi would be irrelevant. Consequently, the verse is to be explained as applying to Viṣṇu. Hence the commentator says:—]

"Viṣṇu is called Aditi because He is the Eater (ad = to eat). He dwells in the cavity along with the Chief Prâṇa. He is the best of all devatâs: transforms Himself into various avatâras such as the Fish, the Tortoise, &c., from his seat in the cavity. This Supreme Self, the Great Viṣṇu, in every age manifests Himself as Avatâras surrounded by the lords of elements." (*Ibid*). The word Devatâ-mayî means the best of Devatâs. The pharse 'prâṇena samviśati' means prâṇena sahitâ bhavati = along with the Prâṇa enters or dwells. The Lord, entering the cavity and staying there, manifests himself in various ways through the elements, as Incarnations.

Note.—The words of this verse are in the Feminine gender and would *prima facie* more appropriately apply to the Great Mother, Bhagavatî: but the context requires that the Mantra be interpreted as applying to the Lord. Dwelling in the cavity, along with the Great Prâṇa and the lords of Elements, He materialises from time to time, into the outer world as Great Incarnations. As a spiritual medium, placed in the cabinet, projects or materialises from outside in a seance room, such is the case of the Lord in the cavity.

MANTRA 8

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।
दिवे दिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निरेतद्वै तत् ॥८॥

अरण्यो: Araṇyoḥ, (अर is derived from the verb ऋ 'to go' by the affix अ causing guṇa अर: = is known; ण: = Joy, Hari as Joy) Those two, through whom Viṣṇu, the All-Joy or All-power, is known as Araṇî, between the Araṇis or "fire-sticks." This word is a compound of अर and ण ॥ The final इ is a Samâsânta affix. It means the Guru and Śiṣya—"the Master and the Disciple." निहित: Nihitaḥ, placed, concealed. जातवेदा: Jâta-vedâḥ, the knower of all; the Omniscient Hari. गर्भ: Garbhaḥ, womb, *i.e.*, the child in the womb. इव Iva, like.

सुभृत: Subhṛitaḥ, well-guarded, well-held. गर्भिणीभि: Garbhiṇîbhiḥ, by the mothers, pregnant women, by women. दिवे दिवे Dive dive, day by day, every day. ईड्य: Îḍyah, praised, worshipped. जागृवद्भि: Jâgṛivadbhiḥ, by waking; by persons who are not heedless, by the knowers of the Lord. हविष्मद्भि: Haviṣmadbhiḥ, by the offerers of oblations, by performers of Sacrifice. मनुष्येभि: Manuṣyebhîḥ, by the men. अग्नि: Agniḥ, the Agni. The God called Agni because He eats (ad) all in the Pralaya.

8. The All-knower is concealed between the Guru and Śiṣya like as the child in the womb is well-guarded by the mother; daily is this Agni adored by men who are awake and who offer Him sacrifices. This verily is That.—79.

MADHVA'S COMMENTARY.

"The Omniscient Lord, Viṣṇu, well-guarded between the Master and the Disciple, is always praised by those who know Him as the Highest Person."—(*Ibid.*)

That through the help of which two is perceived (aryate=jñâyate) the Joy (ṇ=ânanda) is called araṇî.

MANTRA 9.

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन ॥ एतद्वै तत् ॥ ९ ॥

यत: Yataḥ, from which (God, the Sun arises at the time of creation.) च Cha, and उदेति Udeti, arises, takes birth or comes out. सूर्य्य: Sûryaḥ, the Sun. अस्तं Astam, setting, vanishing, *i.e.*, in which God, the Sun is absorbed at the Pralaya. यत्र च Yatra cha, in which (God, it vanishes at the Pralaya). गच्छति Gachchhati, goes. तं Tam, Him, the God, Hari. देवा: सर्वे Devâh sarve, all Devas, (whether cosmic, as Fire, &c.; or micro-cosmic, as Speech, &c.) अर्पिता: Arpitâḥ, are contained, are fixed (as the spokes are fixed) in the nave, so all Divinities are fixed in and supported by that Hari, from whom arises even the Solar Logos.) तद् उ Tadu, Him, verily. न Na, not. अत्येति Atyeti, surpasses, goes beyond. कश्चन Kaśchana, any one. एतद्वै तत् Etad vai tat, This is verily That.

9. In that Brahmaṇ, from whom the Sun arises in the beginning of the creation and in whom it merges in the dissolution thereof, all the gods are contained. No one verily can go beyond Him. This is indeed That.—80.

MANTRA 10.

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

यत् Yat, what, what form of the Lord. एव Eva, even. इह Iha, here, on Earth and other lower planes or here in the body, &c. तद् Tad, that. अमुत्र Amutra, there, in the Highest Plane, the Vaikuṇṭha. यत् Yat, what. अमुत्र Amutra, there in the Vaikuṇṭha (as the Arche-type.) तत् अनु Tat anu, that verily,

इह Iha, here, on the earth, &c. मृत्योः Mrityoḥ, after Death. स Sa, he who sees difference. मृत्युं Mrityum, to death. The death, as Tamas: the blinding darkness, the hell. आप्नोति Âpnoti, obtains. यः Yaḥ, who. इह Iha, here. नाना Nânâ, difference between the Root-form as in the Vaikuṇṭha and the Avatâra-form as on earth. इव Iva, even the slightest. Or as contrasted with Nânâ, it would mean identity. पश्यति Paśyati, sees.

10. That which is even here, the same is there; what is there, that verily is here. From Death to Death he goes who beholds even the slightest difference in these two.—81.

MADHVA'S COMMENTARY.

[The Mâyâvâdins, of course, explain this verse as an authority for holding that the Jîva and Brahmaṇ are identical, that the Man here below is the same as God above in Heaven. The Commentator answers the Advaitins thus:—]

That Lord Viṣṇu who exists in the manifested Form (Avatâra) and in organised bodies on this earth, is verily the Root-form, and the entire Lord Nârâyaṇa Himself. The Lord as the Root-Form in Heaven is verily also the Lord as existing in the manifested Form (Avatâra.) He who makes the slightest difference between these two (the Lord in Heaven and the Lord on earth), whether as regards their attributes or essential nature, undoubtedly goes to blinding darkness after death. So also undoubtedly to darkness they go, who are bhedâbhedâvadins, (who hold that the Avatâra is different from as well as identical with the Lord).—(*Ibid.*)

MANTRA 11.

मनसैवेदमाप्तव्यं नेह नानास्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

मनसा Manasâ, by the mind, purified by instruction and yoga; by the reflective mind or antaḥkaraṇa. एव Eva, alone, even. इदम् Idam, this fact that there is no difference in essence, though the forms be different, आप्तव्यं Âptavyam, can or may be obtained or known. न Na, not. इह Iha, here, in the Brahmaṇ, in the Archetypal form, or in the lower plane forms. नाना Nânâ, difference, many. अस्ति Asti, is. किंचन Kinchana, any. मृत्योः Mrityoḥ, from death. स Sa, he. मृत्युं Mrityum, to death. गच्छति Gachchhati, he goes. यः इह नाना इव पश्यति Yaḥ iha nânâ iva paśyati, who here difference like sees.

11. Even through the purified mind this knowledge is to be obtained, that there is no difference whatsoever here. From death to death he goes, who beholds this here with difference.—82.

MADHVA'S COMMENTARY.

[This should be kept in one's mind; and not indiscriminately told to others. As those who see difference in the Root-form and the Incarnation-form go to blind darkness, so go they too who see difference in the various bodily members, &c., of the Lord.]

"Similarly those who see the slightest difference, among each other, in the various bodily members, attributes and actions of the Lord, or who see difference *plus* identity (bhedâbheda) therein, go to blind darkness. There is not the slightest doubt in it."
—(*Ibid.*)

[The word इव Iva has three meanings:—(1) Like, as a comparison, (2) a little, somewhat, (3) like-and-unlike, Difference in identity. All these three meanings of Iva have been shown in explaining the phrase nânâ iva, *i.e.*, (1) *as* different, (2) the slightest difference and non-difference. The commentator now gives his authority for giving this three-fold meaning to Iva.]

In the Śabda Nirnaya the following meanings are given to Iva. "The word Iva is used when two quite contradictory attributes are collocated together or when comparison is intended or when littleness is meant."

Therefore, in the phrase nânâ iva, the Iva has the force of denoting "little," and 'difference *plus* non-difference.' In the verse य इह नानेव पश्यति (IV. 10) the force of इव is to prohibit difference in the Swarûpa or essential nature of the Lord (as manifested in the highest heaven or on earth.) While in the verse under discussion (IV. 11) the force of the word किञ्चन Kinchana in नेह नानास्ति किंचन is to indicate that there is absolutely no difference in the various members, attributes and actions of the Lord; nor is there difference *plus* identity.

(The word Kinchana being a Pronoun denotes substance. The substance of the body of the Lord is one and homogeneous; not like those of the Jîvas, made up of different substances. Thus His body is such a homogeneous one that "He sitting goes to all distant places, &c. Similarly, His attributes are all uniform, as "the Almighty, the Lord, the Self, &c." Similarly, His actions are one, as "Who creates Brahmâ, the first unborn, before Śiva and lords of elements, &c."

Lest one should mistakenly think that these two verses prohibit only difference-in-identity and not difference, the Mantra IV. 14 clearly shows that "difference" is also to be condemned: for it says "He who sees the attributes as different goes to the downward incline." Thus there is danger if one sees any difference in the attributes of the Lord, in His bodily members, in His qualities, and in His action.

MANTRA 12.

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्सत एतद्वै तत् ॥१२॥

अंगुष्ठमात्र Angustha-mâtrah, of the measure of the thumb. The heart of every creature is of the size of its own fist or thumb. The Jiva in the causal body or auric egg antah-karana-upadhi is also said to have this size. This particular measure of the Immeasurable is given for the facility of meditation only. The Tom-Thumb represents perhaps this? पुरुष: Purusah, the Purusa, the All-pervader, the Person, the Full. मध्ये आत्मनि Madhye âtmani, in the midst of the self, (Âtman here means "body") in the heart (madhye = heart) of the Self or Jivas. In the heart, in the body. तिष्ठति Tisthati, is, stands, stays. ईशान: Iśânah, &c. The same as in IV. 5.

12. He who so knows the Purusa, of the measure of a thumb, as dwelling in the cavity of one's body, the ruler of the past and future, does not thenceforth fear. This is verily That—83.

MANTRA 13.

अंगुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्व एतद्वै तत् ॥ १३ ॥

अंगुष्ठ-मात्र: पुरुष : Angustha-mâtraḥ puruṣaḥ, the person of the size of a thumb. ज्योति: Jyotiḥ, light. इव Iva, like. अधूमक: Adhûmakaḥ, smokeless, pure, luminous. ईशान: भूतभव्यस्य Iśânaḥ bhû:abhabyasya, Lord of the Past and the Future. स Sa, he. एव Eva, even. अद्य Adya, to-day. स Sa, he. उ U, verily. श्व: Śvaḥ, to-morrow.

13. The Puruṣa of the measure of a thumb, like to a smokeless fire is the Lord of the Past and Future ; He is verily to-day and He will be so to-morrow.—84.

MANTRA 14.

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान्पृथक् पश्यंस्तानेवानुविधावति ॥ १४ ॥

यथा Yathâ, as. उदकं Udakam, water. दुर्गे Durge, on the summit, on the inaccessible (summit). वृष्टं Vriṣṭam, rained, fallen. पर्वतेषु Parvateṣu, should be read as पर्वतेषु पर्वतेषु दुर्गे on the tops of hills. विधावति Vidhâvati, runs down. एवं Evam, thus. धर्मान् Dharmân, qualities, all dharmas of Viṣṇu. पृथक् Prithak, separate. पश्यन् Paśyan, seeing, knowing. तान् Tân, them. एव Eva, even ; because of seeing them as different. अनु Anu, after. विधावति Vi-dhâvati, downward goes, obtains the Tamas.

14. As water falling on an inaccessible mountain top runs down thus, seeing qualities of the Lord as separate a man runs down to Darkness.—85.

MADHAVA'S COMMENTARY.

As the rain water falling on the tops of hills quickly runs down similarly he who sees the atiributes of Viṣṇu as separate from Him runs down quickly to darkness.

MANTRA 15.

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५ ॥

इति द्वितीयेऽध्याये चतुर्थी वल्ली समाप्ता ॥ ४॥

यथा उदकं Yathâ udakam, as water. शुद्धे Śuddhe, in the pure. शुद्धम् Śuddham, pure. आसिक्तं Âsiktam, poured (into) तादृक् एव Tâdṛik eva, like that (but not identically that ; because we see that the bulk of the water is increased). भवति Bhavati, becomes. एवं Evam, so मुने: Muneḥ, of the sage, the thinker. विजानत: Vijânataḥ, the knowing : the liberated. आत्मा Âtmâ, the Self, the Master, Vâyu, four-faced like Viṣṇu, but does not become *identical* with him.) भवति Bhavati, becomes. गौतम Gautama, O Gautama ! *i.e.*, O Nachiketaṣ !

15. As pure water poured into pure water becomes *like* that, O Gautama, so the Âtmâ of the Muni, who knows, becomes like that (with Brahmaṇ).—86.

MADHVA'S COMMENTARY.

Even the Âtman or Vâyu of the liberated sage becomes *like* into Him : but not identically the same : what to say of the non-liberated Jîvas. As says the Bhavisya Purâṇa:— "The âtmans of all the Liberated Jîvas, whether men or Devas, attain similarity and specially the âtman of the eternally free Vâyu attains *similarity* only with Visṇu, and not *identity* with Him ; what to say of other non-liberated men and devas. All Jîvas are either direct reflections, or reflections of reflections of the god Vâyu."

Note.—This verse shows that even the Mukta Jîvas—the Perfect Souls, the Liberated—called here Pure Water—do not get *identity* with the Lord in the state of Mukti, but similarity (tâdrik) only. The reason for this is that even the highest Jîva, the Great Vâyu, the Christ, is *similar* only to God, and not God. Vâyu or Christ is the Master or Swâmin of the Liberated Ones, he being the Great Saviour. The Vâyu is however different from God, though similar to Him.

FIFTH VALLI.

MANTRA 1.

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

पुरं Puram, city (the body). एकादश-द्वारं Ekâdaśa-dvâram, eleven-gated. Two openings of the eyes, the two ears, the two nostrils, and the mouth make up the seven upper orifices. The navel, and the two lower make up ten. The eleventh is Brahmarandhra in the skull. अजस्य Ajasya, of the Unborn, of the Âtman, of the Bhagwân, the Lord. अवक्रचेतसः Avakra-chetasaḥ, of the non-crooked-hearted. Whose knowledge is direct and straight. अनुष्ठाय Anusṭhâya, having firmly settled in his mind that he is under the control of God. Having firm belief. न शोचति Na śochati, he does not grieve. So long as one thinks that the body is his, there is sorrow, but when one realises that it is Lord's and under Him, all sorrows cease. विमुक्तः च विमुच्यते Vimuktaḥ cha vimuchyate, and freed (even while living) becomes free (totally after death, *i.e.*, he is not born again—Śaṅkara). Having got freedom through aparokṣa, while still in the body, gets total liberation after death.

1. He who has this firm faith that this town with eleven gates is under the control of the Unborn, the Righteous Lord, never grieves, and realising freedom in this life, becomes liberated after death. This is verily That—87.

MADHVA'S COMMENTARY.

Let one have this firm faith that this town is under the control of the Lord : he should have this conviction that this town belongs to the Unborn. "The person who has got intuitive vision (aparokṣa) becomes vimukta or free through humility and absence of egoism, even while still in the body. He next becomes Mukta in the highest sense of that word, when all sorts of sorrows and their reflections in conciousness are destroyed." —(*Ibid.*)

[The difference between vimukta and vimuchyate is this, the first, is aparokṣa realisation and humbleness of spirit and freedom from egoism : the other is freedom from all sorrow, which follows the first stage.]

MANTRA 2.

हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत्॥ २॥

हंसः Haṃsaḥ, (The Swan.) Free from faults and the essence of all. The word हंसः is a compound of हं (free from all faults) and सः (essence) 'Ham' is derived from the root ओहाक् त्यागे, by adding the afix डु। There is

elision of the final syllable. The word स: is derived from सार by the elision of the final र, and shortening the long आ ॥ (हं चासौ दोषहीनश्चासौ, सश्च सार रूपश्च इति हंसः) ॥ शुचिषद् Śuchi-ṣad, dwelling in the Pure (*i.e.*, Vâyu). वसुः Vasuḥ (वं = वरं, सु = सुख, यस्य स वसुः ॥ The र of वरं is elided) Vasu, the best and the joy. अन्तरिक्षसत् Antarikṣa-sat, dwelling in the firmament. Moving in the firmament or sky. होता Hotâ, the Hotṛi priest. The presiding deity of the senses. वेदिषत् Vedi-ṣat, dwelling in the Vedi or Earth: Honoured. अतिथिः Atithiḥ, (the guest.) It is a compound of अति "much" and थं "food." The rich in food: the wealthy. दुरोणसत् Duroṇa-sat, duroṇa = bottled Soma. Sat = dwelling in: dwelling in the jar of Soma. नृषत् Nṛi-ṣat, dwelling in men. वरसत् Varasat, dwelling in the Devas or God. ऋतसत् Ṛita-sat, dwelling or existing in Truth of Veda. व्योमसत् Vyomasat, dwelling or existing in Space. Existing in Prakṛiti. Vyoma is the name of Śrî—she in whom the whole universe is weaved (vyota.) अब्जाः Abjâḥ, water-born (like conch, shells, etc.) He who dwells or exists in the water-born creatures. गोजाः Gojâḥ, herbs, &c. Earth-born (like wheat, etc.) He who exists in the plants, &c., growing on earth. ऋतजाः Ṛitajâḥ, the liberated are called Ṛitâs. He who dwells in the liberated, as their Controller. अद्रिजाः Adrijâḥ, Mountain-born. Rivers, etc., born of mountains. He who is in the mountain-born. (The perfect ones living on the mountain). ऋतम् Ṛitam, truth, that which is principally established by the Vedas. बृहत् Bṛihat, the Great. Full of all qualities.

2. He is Haṃsa (free from all faults and essence of all), residing in the Pure Vâyu, He is Vasu (the best and the blessed) dwelling in the Firmament, He is Hotṛi (the Lord of the senses) dwelling in honored places, He is atithi (the rich in food) dwelling in the Soma-jar. He dwells in men, in Devas, in Scriptures, in Space, in the creatures of water and earth. He dwells among the Liberated, and the Mountain-born. He is the Truth (established by the Vedas) and the Great One (full of all qualities.)—88.

Note.—That dwells as Haṃsa in the pure heaven, as Vasu it dwells in the Antarikṣa, as the sacrificer it dwells near the altar, as a guest it dwells in the houses: (or vessels of food.) It moves in men, it dwells in the Gods, it lives in Truth, existing in space; it is (as the fish) in the waters, (as the trees) that grow on earth, it is the knowledge *that* the Vedas *reveal*, and *like the rivers that* come from the mountain. It is the great Truth.

MADHVA'S COMMENTARY.

As Hari is eternally free (hîna) from all faults and is the essence (sâra) of all, therefore He is called Haṃsa (Ha = hîna, free, ṃ = eternally, sa = sâra, essence). The Vâyu (or Christ) is called Śuchi or Pure. He dwells in Vâyu and hence is called the Dweller in the Pure. As He is the personification of highest (vara) happiness (sukham) He is called Vasu. He as Vasu dwells in the Firmament. He is called Hotṛi as He regulates all senses. He is called Vedisat because He is honoured (vedya) of all. He alone who possesses great (ati) riches (tha) is called atithi. As Atithi or Master of vast riches He resides in Soma called here the Jar. He dwells among men and among the Best, *i.e.*, the Devas also is He indeed. He is in the Vedas called Ṛita or Truth. He is in the great Nature

called Vyoma, Śrî is called Vyoma because this universe is supported (vyotam) in Her. And since He is in the creatures of water and the plants of Earth, and in the mountain-born rivers, therefore He is called abjâ, &c. The Muktas are called Ṛitas, literally meaning "gone," from √ṛi to go. They who have gone into Viṣṇu are called Ṛitas. The Lord is called Ṛitaja because he dwells among the Liberated as their controller. He is Ṛitam. The Veda is called Ṛitam. As all the Vedas declare principally Viṣṇu and Viṣṇu alone; so Ṛitam comes to mean Viṣṇu also. He is called Bṛihat because He is full of all qualities. He is indeed the Highest Person.

MANTRA 3.

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वेदेवा उपासते ॥ ३ ॥

ऊर्ध्वं Ûrdhvam, up. प्राणम् Prâṇam, the Prâṇa-vayu. The Chief Prâṇa, in his aspect as Prâṇa. उन्नयति Unnayati, sends up, takes up. अपानं Apânam, the Apâna-vâyu. The Chief-Prâṇa in his aspect as Apâna. प्रत्यग् Pratyag, down, or back. अस्यति Asyati, throws, sends. मध्ये Madhye, in the middle. In the heart. वामनं Vâmanam, the dwarf. The adorable. The person of the size of the thumb mentioned above. Vâma=Beauty, Na=leader, Vâmana=the Lord of Beauty. आसीनं Âsînam, sitting or is seated. विश्वे Viśve, all. देवाः Devâḥ, gods, the senses like sight. उपासते Upâsate, worship.

3. He leads the Prâṇa upwards, He throws the Apâna down, in the midst of the body sits this Adorable One, whom all the Gods surround and adore—89.

Note.—The Prâṇa or the wisdom is above, the Apâna or strength is below, in the middle is Beauty or Vâmana. The Good, the Wise, the Beautiful.

MANTRA 4.

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ ४ ॥

अस्य Asya, of this, of the Jîva dwelling in the dense body. विस्रंसमानस्य Vi-sraṃsamânasya, being torn away, leaving the dense body. Dying physically. शरीरस्थस्य Śarîrasthasya, of the dweller in the body. देहिनः Dehinaḥ, of the embodied, of the Jîva dwelling in the sûkṣma or subtle body. देहात् Dehât, from the subtle body. विमुच्यमानस्य Vimuchyamânasya, being freed perfectly, becoming a Mukta. किम् अत्र परिशिष्यते Kim atra pariśiṣyate, what remains here behind.

4. What remains when this soul, the dweller in the body, goes out from the dense body at death and is freed also from the subtle body (in Mukti)? This is verily That—90.

Note.—It appears that Yama after having recited some attributes had stopped with the last mantra, Nachiketas, therefore, asks him again, to further expand the answer to the third question. It is the same question ye yam prete vichikitsâ, &c., put in different words. The phrase 'This is verily That' is an answer to the question put.)

MANTRA 5.

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

नप्राणेन Na prâṇena, not by Prâna. नअपानेन Na apânena, not by Apâna. मर्त्यः Martyaḥ, the mortal. जीवति Jivati, lives. कश्चन Kaśchana, any one. इतरेण Itareṇa, by the other, *i.e.*, through the Lord. तु Tu, but. जीवन्ति Jîvanti, they live. यस्मिन् Yasmin, in whom. एतौ Etau, both these (Prâṇa and Apâna). उपाश्रितौ Upâśritau, repose.

5. Not by Prâṇa, not by Apâna does any mortal exist, but by another do they live on Whom both these depend.—91.

MADHVA'S COMMENTARY.

The Chief Prâṇa alone is not the Supporter of all sentient beings; but refuged in Viṣṇu, Prâṇa supports all these Jîvas. Thus the Highest and principal support of all sentient Beings is Viṣṇu—He is Absolutely Independent.

MANTRA 6.

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६ ॥

हन्त Hanta, well then. ते Te, to thee. इदं Idam, this. प्रवक्ष्यामि Prâ-vakṣyâmi, I shall tell. गुह्यं Guhyam, mystery, secret. ब्रह्म Brahma, the Brahmaṇ. सनातनं Sanâtanam, the old, the ancient. यथा Yathâ, how. [च not in Madhva, and.] मरणं Maraṇam, the dying: the Jîvas, the Mortals, or death. प्राप्य Prâpya, reaching: working through. आत्मा Âtmâ, the Âtmâ. The Supreme Self or the Jivâtmâ. भवति Bhavati, becomes their Controller and Saviour. गौतम Gâutama, O Gautama.

(Yama again promises to describe the nature of the Lord.)

6 (*a*) And now I shall tell thee this Mysterious Ancient Brahmaṇ, and how, working through the mortals, this Âtman becomes their Ruler and Saviour, O Gautama!—92.

6 (*b*) I shall tell thee this Hidden Ancient Brahmaṇ and also what is the condition of the soul when death overtakes it, O Gautama!

Note.—That Brahmaṇ is different from all Jîvas was already declared in verse V. 5: the promise in the present verse is to declare the same *distinction* between the Jîva and îśvara: and therefore, a description of both. In that view the verse should be translated thus:—I shall tell thee this Hidden Ancient Brahmaṇ: and also what is the state of the âtmâ (here âtmâ should be taken as meaning the Jivâtmâ) when death overtakes him. This clearly shows the difference between Jîva and Brahmaṇ.

MANTRA 7.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

योनिं Yonim, the womb: birth as man, &c. अन्ये Anye, some (disincarnate Jîvas). प्रपद्यन्ते Pra-padyante (प्रविशन्ति Madhva प्राप्नुवन्ति) enter, obtain. शरीरत्वाय Śarîratvâya, in order to have a body; for the purpose of becoming incarnated. देहिनः Dehinaḥ, embodied ones, when ready to become embodied. And the Lord also enters the womb along with such Jîvas to guide them. स्थाणुं Sthâṇum, immoveable, inorganic body or mineral. The Lord also enters the mineral along with such Jîvas to guide them. अन्ये Anye, others, who are evil-doers. अनुसंयन्ति Anu-sam-yanti, go into. Why some go to the organic and others to the inorganic incarnation? The answer is here given. यथा कर्म Yathâ karma, according to karma (actions done on the Physical Plane). यथा श्रुतम् Yathâ śrutam, according to their knowledge (energy set free on the mental plane).

7. Some Jîvas, ready for re-birth, go into the womb to obtain a body: others enter minerals, according to their karma and according to their knowledge.—93.

Note.—This verse further shows the difference between the Jîva and Brahmaṇ. The experiencer of fruit of action is Jîva, as shown in this verse: while Brahmaṇ who also enters the womb or the mineral along with the Jîva experiences no such fruit, but on the contrary awards the Jîva such fruit.

MANTRA 8.

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥८॥

यः Yaḥ, who, qualifies Puruṣa—the person. एषु Eṣu, in these Jîvas. सुप्तेषु Supteṣu, when (they are asleep in Pralaya, &c.) जागर्ति Jâgarti, is awake (does not sleep). कामं कामं Kâmam Kâmam, according to His Desire. पुरुषः Puruṣaḥ, the person: the Full, possessing the six guṇas in their fullness. Or the dweller in the town (pur). निर्मिमाणः Nirmimâṇaḥ, creating, shaping. तत् Tat, that, he. एव Eva, indeed, alone. शुक्रं Śukram, free from sorrow. तत् Tat, that, he. ब्रह्म Brahma, the Brahmaṇ. The full of all qualities. तद् एव Tad eva, that, indeed. He alone. अमृतं Amṛitam, immortal, indestructible, unchanging. The Eternally Free. उच्यते Uchyate, is said, are called (in all scriptures or by all wise men). तस्मिन् Tasmin, in Him. लोकाः Lokâḥ, the worlds. श्रिताः Śritâḥ, contained, refuged. सर्वे Sarve, all. तद् उ Tad u, that indeed. न अत्येति Na atyeti, does not go beyond. कश्चन Kaśchana, any one.

8. That Almighty Person who keeps awake, when these Jîvas are plunged in sleep, who makes according to His will (various objects for them to dream of) He alone is free from sorrow, He alone is Full and Absolute. He alone is said to be the Eternally Free. In Him are all worlds refuged. Beyond Him verily no one can go. This is verily That.—94.

Note.—This Puruṣa who is awake in those that sleep, and who builds (all objects) as a desire, that indeed is the pure one, that indeed is Brahmaṇ immortal he is called.

In him all words are contained. This is That, Him verily nothing goes beyond. "He the person who is awake in those who sleep, shaping one desired thing after the other." "That is the bright, that is Brahmaṇ, that alone is called the Immortal."

Note:—This verse again indicates the difference between the Jîva and Brahmaṇ. That which sleeps is Jîva. He who is always awake, while the Jîvas are asleep, whether in ordinary or Pralayic sleep, is Brahmaṇ. Brahmaṇ is Śukram or free from sorrow, Jîva is full of misery. Brahmaṇ is full and absolute not so the Jîva. He is Eternally Free, the Jîva is not so. He is the refuge of all worlds, not so the Jîva who dwells in some world or other. No one can transcend Him; while Brahmaṇ transcends all Jîvas. Thus all these epithets establish that the Jîva and Brahmaṇ are distinct and not identical. The next two mantras also further describe the same difference between the Jîva and Brahmaṇ; by means of two illustrations.

MANTRA 9.

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ ९ ॥

अग्नि: Agniḥ, the fire: The conscious Fire-Devatâ in heaven and his reflections in the unconscious material fires of the physical plane. यथा Yathâ, as, though. एकः Ekaḥ, one. Though the Devatâ-form of agni is one only, and having entered in the world, as agent of cooking, &c., it becomes many: yet for every form of this Deva Agni there is a counter-form or reflection in insentient material fire. भुवनं Bhuvanam, the world. प्रविष्ट: Pravistaḥ, entered, having entered. रूपं रूपं Rûpam rûpam, for every one of his forms. प्रतिरूपं Pratirûpam, counter-form or reflection. बभूव Babhûva, became, there exists. एकः: Ekaḥ, one. तथा Tathâ, so. सर्व-भूतान्तरात्मा Sarva-bhûta-antarâtmâ, the Inner Self of all creatures. रूपं रूपं प्रतिरूप: Rûpam rûpam prati-rûpaḥ, for every form, its counter-form. बहि: च Bahiḥ cha, different even or indeed, *i.e.*, the reflected form is outside of a separate from the original, &c., from the Supreme Self: because its very existence is dependent upon Him. It does not become one identically.

9. Though Agni (as a Devatâ) is one only, who having entered the worlds, becomes many, yet for every one of his deva-forms there is a reflected (insentient) form; so the Inner Self (Ruler) of all creatures is One only, yet for every one of His forms, the reflected Jîva is indeed different (because outside of Him, and not independent).—95.

MANTRA 10.

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ १० ॥

वायु: Vâyuḥ, the Devatâ Vâyu, in his Devatâ aspect. यथा Yathâ, though. एकः: Ekaḥ, one only. भुवनं प्रविष्ट: Bhuvanam pravistaḥ, having entered the worlds becomes mainfold as upholder of various things, yet for every form of the Deva Vâyu, there is a counter-form in the insentient Vâyu.

The words are the same as in the last verse.

10. Though Vâyu as a Devatâ is one only, who having entered the worlds, becomes many, yet for every one of his deva-forms there is a reflected insentient form, so the Inner Ruler of all creatures is One only yet for every one of His forms, the reflected Jîva is different because outside of Him.—96.

MADHVA'S COMMENTARY.

As says the Kûrma Purâṇa :—

"The Fire (Agni-devatâ) is one only and not many, who however entering into the worlds becomes manifold as agents of cooking, &c., yet for every one of the forms that this Deva assumes in the worlds there is a counter-form or reflection in the shape of insentient material fires. Similarly, the Deva Vâyu is alone the upholder and no one else, yet when he enters the worlds he becomes manifold, and for every one of his deva-forms there is a reflected insentient form, such as we feel by touch when the air blows, thus is the Lord Janârdana, the Sifter of men. He alone is independent and one : staying within every Jîva. Every conscious Jîva is a reflection of a particular form of the Lord when He enters the world. But these Jîvas are all outside of Him, therefore, they can never be *identical* with Him. These Jîvas, though reflections, are however beginningless and endless.

Note.—The Lord is one and homogeneous yet these reflections are of infinite variety : in the sense that thir experiences are of infinitely diverse kind. If Lord is the Inner Self of all, He must suffer the pains of the Jîvas, because He is inside them. To this doubt, the next verse gives the reply.

MANTRA 11

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥११॥

सूर्यः Sûryaḥ, the sun. यथा Yathâ, as. सर्वलोकस्य Sarva-lokasya, of all worlds : of all creatures. चक्षुः Chakṣuḥ, the eye. The eye is of two sorts—the external and the internal. The external is material and inert. It is the organ of sight. The internal is living and conscious, as it has for its presiding deity the Sûrya or sun. न Na, not. लिप्यते Lipyate, is contaminated or besmirched. चाक्षुषैः Châkṣuṣaiḥ, relating to the eyes. (The impurities which the eye sees.) बाह्यदोषैः Bâhya-doṣaiḥ, external impurities affecting the organ of sight. एकः तथा सर्वभूतान्तरात्मा Ekaḥ Tathâ Sarva-bhûtântarâtmâ, so one is the Inner Self of all creatures. न लिप्यते Na lipyate, is not contaminated. लोकदुःखेन Loka-duḥkhena, by the world-sorrow. बाह्यः Bâhyaḥ, (being) without being *different* from the Jîvas.

11. As the one Sûrya, the eye of all the Jîvas is not affected by the external defects in the organ of sight, so the one Inner-Self of all is not affected by the sorrows of the Jîvas *being* outside of them.—97.

MADHVA'S COMMENTARY.

(THE KÛRMA PURÂṆA—*continued.*)

"As the Sun (Sûrya Devatâ), is the Inner Eye, the external organ of sight being its reflection, and as this inner Eye is not contaminated by the defects affecting the external

organ of sight—because the Inner Eye is Sûrya Devatâ and the External Eye is his insentient reflection only:—so the Supreme person being separate from all Jîvas, because He is independent, is not contaminated by the sorrows of the dependent Jîva. [But the Jîva and Îśvara are both conscious beings, and not like the *conscious* Sûrya Devatâ and the unconscious eye; why should not then the sorrows of the *conscious* Jîvas affect the *conscious* God? To this, the Purâṇa replies]. The Jîva is merely a reflected consciousness, the supreme Lord Hari is the Highest consciousness: and as He is independent, He is not tainted by the defects of His reflection, for the Highest consciousness can never be tainted, otherwise it would not be highest and independent." Thus we read in the Kûrma Purâṇa.

[Having explained the above three verses, by quoting the Kûrma Purâṇa and in the very words of that Purâṇa; the commentator now explains them in his own words.]

He, the Lord, is one only, and the inner self of all beings. The Jîva is called His reflection and for every form of His, there is a reflection but this reflection is *bahir* or outside the Supreme Self, that is to say, totally separate and different from Him: because it is dependent.

[If the Jîvas as reflections have no beginning and are anâdi, why the Śruti uses the word babhûva in the past tense, showing that the Jîvas came into existence at a certain period of time. To this the commentator replies.]

The past tense in babhûva is to be explained in the same way as the past tense in âsît in the text âtmâ eva idam agre âsît (Aitareya Up.). "The Supreme Self alone *was* in the beginning.' It does not mean that the supreme Lord had a beginning. [The âsît shows that the âtman is above all times and pervades all time. The use of a particular tense should be taken as meaning all the tenses. Just as in the phrase "Viṣṇu saw"—the past tense must be interpreted as meaning all the tenses—*i.e.*, Viṣṇu *always* sees: because He is eternally conscious.]

[If the Lord as the Inner Self of all is not touched by the sorrows of the Jîvas; why should the Jîvas be touched by sorrow? If there be two tenants in the same house, and the house be on fire, either both must suffer and be burnt, or both must escape. You can not say one tenant remains unburnt while the other is burning. The answer to this is given in the next verse, which shows that the might of the Lord is greater than that of the Jîva, and as a person who knows the secret of controlling fire, is not burnt by fire, so the Lord by His power, prevents the sorrow affecting Him].

Says a text:—"By knowing Hari who is within one's self, the man becomes liberated undoubtedly. But he who meditates on Him as identical with the Jîva, verily falls into binding darkness."

MANTRA 12.

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥१२॥

एकः: Ekaḥ, one. Verily that Supreme God is all-pervading, self-dependent and One, there is no one else who is either equal to Him or greater than He. The word "One" indicates that He is self-dependent. How can one God control and rule infinite number and variety of Jîvas. To this, the answer is given in this verse, *i.e.*, the God assumes infinite forms in order to govern infinite worlds and Jîvas. वशी: Vaśîḥ, the controller, the Ruler. All are under His control. सर्व-भूतान्तरात्मा Sarva-bhûta-ântar-âtmâ, the Inner self of all creatures.

एकं रूपं Ekam rûpam, one (from which is one essence, pure intelligence) बहुधा Bahudhâ, manifold (according to differences of name and form.) The Jîvas to be ruled are many, and so He becomes many in that sense. यः Yaḥ, who. करोति Karoti, does, makes. तं Tam, He. आत्मस्थं Âtmastham, seated-in-the-self (placed in one's own heart, in the Buddhi.) ये Ye, who (free from out-going tendencies.) अनुपश्यन्ति Anu-paśyanti, see, experience, perceive. धीराः Dhîrâḥ, (the wise) तेषां Teṣâm, theirs. सुखं शाश्वतं Sukham Śâśvatam, eternal happiness (the bliss of the self.) न इतरेषाम् Na itareṣâm, not of others.

12. He is One, the Ruler, the Inner Self of all creatures, who makes (his) one form manifold; those tranquil-minded ones who see him seated in their âtmâ, eternal happiness *is* for them and not for others.—99.

Note.—This describes the joy of the Free. The Muktas get bliss by *seeing* the Lord: so the *form* of the Lord must be the highest joy. This will be mentioned in V. 14.

MANTRA 13.

नित्योऽनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३

नित्यः Nityaḥ, eternal. अनित्यानां Anityânâm, among the eternals [नित्यः नित्यानाम् Nityaḥ nityânâm, the Eternal among the Eternals: The highest Eternal. Or who gives to the other eternals, their eternity]. चेतनः Chetanaḥ, चेतनानां Chetanânâm, the Thinker among all thinkers, or the Highest consciousness among all consciousness, (like Brahmâ, &c.) who gives consciousness to all consciousness. एकः Ekaḥ, the One. बहूनां Bahûnâm, of many (consciousnesses.) यः Yaḥ, who. विदधाति कामान् Vidadhâti kâmân, fulfils the desire. तं आत्मस्थं ये अनुपश्यन्तिधीराः Tam âtmastham ye anupaśyanti dhîrâḥ, The wise who perceive him within their self. तेषां Teṣâm, of them. शान्तिः Śântiḥ, peace, happiness. Release, Mokṣa. शाश्वती Śâśvatî, eternal: that in which there is no return to re-birth, न इतरेषां Na itareṣâm, not of others.

13. The Eternal among the eternals, the Consciousness among all consciousnesses, the One who bestows the fruits of Karmas to many Jîvas, the tranquil-minded ones who see him seated in their Âtmâ, get eternal happiness, but not the others.—100.

MANTRA 14.

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ १४ ॥

तत् Tat, that. That form of the Lord which He multiplies in all beings. एतद् Etad, this single form in the Jîva. इति Iti, thus. मन्यन्ते Manyante, they think. The wise think. अनिर्देश्यं Anirdeśyam, indescribable, undefinable, inexplicable. That which cannot be fully described. परमं सुखं Paramam sukham, supreme happiness. The wise think the form of the Lord as the Indescribable essence

of the highest happiness—that Brahmaṇ, which, in one aspect is a Mystery, and in the other the All-form—between the Unknown and the known lies the third aspect of Brahmaṇ—the Supreme bliss. कथं नु Katham nu (केन प्रकारेण), In what way, how without His grace. तद्द Tad, that (form). That Ineffable Supreme Form of Bliss and Joy. विजानीयां Vijânîyâm, can I know. How can I know that Bliss aspect of Brahmaṇ without His grace? (भगवद् रूपं कथं नु जानीयां तत् प्रसादं ऋते) किम् उ Kim u, does it verily or indeed. भाति Bhâti, shines forth. Nachiketas asks: "can That Highest Form be *fully* known, through His grace?' न भाति वा Na bhâti vâ, It does not shine forth. The reply is "It cannot be fully known."

Note.—"This is that"—so say *the wise*: how may I know that supreme bliss, not to be defined; is it manifest or is it not manifest?

14. The wise say: "That is this (namely, the Universal Form is this Single Form in the Jîva)—It is Ineffable Highest Bliss," (Yama says) "How can I know That Form (without His Grace? I cannot)." (Nachiketas asks:) "But even with His grace, can It be known *fully*?" "No, It cannot be fully known."—101.

MADHVA'S COMMENTARY.

This Form of the Lord is alone the *Highest* Joy, the "paramam sukham" of this verse: (and not the bliss of the Liberated—which though Joy is not the *highest*). The bliss of the Liberated Wise One is but a portion of it (infinitely small when so compared). "The Joy of Brahmâ and the rest, or of the Liberated is but a reflection of the bliss of the Lord, a small grain of the bliss of Viṣṇu. The bliss of Viṣṇu alone is the highest bliss. Can this Bliss-Form be *fully* known by any? No, It cannot be so known. How can I know it without His grace This Form which is Divine, Ineffable Supreme Joy."—(Mahâ Varâha.)

Note:—The explanation of this verse according to Śaṅkara seems inappropriate. He takes the Joy of this verse as referring to Mukti and the bliss of the Released. But Yama is a Released Jîva. Why should he say "How can I know this Joy of Release." Yama knows the Lord, as he asserts in a previous verse. What Yama means to teach here is that the grace of God is the chief cause of bliss and nothing else: and even then no one knows this Bliss-Form in its entirety. Yama here relates his own personal experience.

MANTRA 15.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥१५॥

इति द्वितियेऽध्याये पञ्चमी वल्ली समाप्ता ॥ ५ ॥

न Na. not. तत्र Tatra, that Form. सूर्यः Suryaḥ, the sun. भाति Bhâti, reveals, manifests. न Na, not. चन्द्र-तारकं Chandra-târakam, the moon and stars. न इमाः विद्युतः भान्ति Na imâḥ vidyutaḥ bhânti, not these lightnings reveal, कुतः अयम् अग्निः Kutaḥ ayam agniḥ, how this fire? तम् एव भान्तं Tam eva bhântam, when verily He shines, following after His shining forth. अनु-भाति Anu-bhâti or भाति (anu is taken with the preceding clause) shine after Him (not by their own light, but

by his light.) सर्वं Sarvam, all (Sun and other stars, &c.) तस्य Tasya, His. भासा Bhâsâ, by (His) light. सर्वं Sarvam, all. इदम् Idam, this (sun, &c.) विभाति Vi-bhâti, is lighted.

15. That Form the sun does not reveal, nor the moon and stars, nor these lightnings reveal Him, how then this fire? When He shines forth, all is illumined after Him, by His light all this becomes lighted.—102.

SIXTH VALLI.

MANTRA I.

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन एतद्वै तत् ॥ १ ॥

ऊर्ध्वमूल: Ûrdhva-mûlaḥ, grounded in the Highest. Ûrdhva = the highest. The word mûla means the root, but here it means the ground in which the root is fixed. The second meaning is: "whose root is Ramâ called Ûrdhva because she is higher than Brahmâ, &c." That world-tree whose base is in "Ûrdhva" or High God, *i.e.*, Viṣṇu. अवाक्-शाख: Avâk-śâkhaḥ, down branched, whose-branches are the Lower Devas (avâk lower hierarchy, *i.e.*, devas lower than Ramâ) एष: Eṣaḥ, this. अश्वत्थ: Aśvattah, अश्व is formed by adding the affix क to the root वा "to blow" preceded by the upapada आशु 'quick' आशु+वा+क (अ) = अश्व (the आ is shortened.) अश्व: अस्मिन् तिष्ठति or अश्वस्य स्थम् अन्नं = अश्वत्थ:) the fig-tree, that which stands firm like the fig-tree or अश्वत्थ may mean "the abode of God or the food of God." अश्व means then "He who goes very quickly, *i.e.*, the all-pervading God: and थ is the elided form of स्था "to stand" or थ "food." सनातन: Sanâtanaḥ, ancient, beginningless as a current. The current of creation has no beginning. तद् एव Tad eva, that verily or indeed, that root of the world tree. शुक्रं Śukram bright, pure, free from sorrow. तद् ब्रह्म Tad Brahma, that is Brahman. तद् एव Tad eva, that indeed. अमृतं Amṛitam, immortal. उच्यते Uchyate, is said. तस्मिन् लोकाः श्रिताः सर्वे तद् उ न अत्येति कश्चन ॥ same as in V. 8.

1. Grounded in the Highest, with lower devas as its branches, is this beginningless Aśvattha tree (the universe). He alone is free from sorrow: He alone is full and absolute. He alone is said to be the eternally free. In Him are all worlds sheltered. Beyond Him verily no one can go. This is verily that.—103.

Note.—With roots above and branches below, this (manifested Brahma) is as an ancient aṣvattha tree, that indeed is the bright one, that is Brahma, that indeed is called Immortal. In him all worlds are contained, Him verily nothing goes beyond. This is that.

MADHVA'S COMMENTARY.

As the earth is the soil in which all trees have their roots, so the Lord Viṣṇu, the highest of all, is the root-soil of this tree called the universe: whose branches are the devas all being lower than that root-soil. The goddess Ramâ is the root. This tree is called aśvattha. [The word aśvattha is thus derived आशु quick+√ वा to go+क affix = अश्व 'quick moving.' The elision of उ and the shortening of आ into अ are Vaidic anomalies. अश्व + स्थ (aśvaḥ asmin tiṣṭhathi that in which the asva, the swift moving dwells = अश्वत्थ: ॥ or food (थ = food) of Hari called aśva].

Lord Hari is called aśva because of His quick motion. As this universe is pervaded by Hari, and as it is the food (त्थ=food) of Hari, it is called aśvattha. This universe is beginningless as an eternal *current* of existence, but the highest eternal and immortal is the Lord Hari. (This aśvattha or universe is called Sanâtana or eternal in the sense that there is no beginning of it. It is a pravâha or current – *changing* but ceaseless and eternal. But Lord is the true eternal, for He is both changeless and eternal.)

He alone is the one and true eternal, the world is eternal only as a phenomenal current.

MANTRA 2.

यदिदं किंच जगत्सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

यत् Yat, what. इदं Idam, this. किंच Kimcha, so-ever. जगत् Jagat, the world. सर्वं Sarvam, whole, all. प्राणे Prâṇe, on account of (the fear of) the Prâṇa (in the Supreme Brahman, in the God Hari). एजति Ejati, trembles or works (by His direction) निः सृतं Niḥ-sritam, come out, gone forth. All this world is contained in the Prâṇa, it comes out of Prâṇa – from whom this universe trembles, as if in fear, or works under whose command. महद् भयं Mahat bhayam, a great terror, great and terrible, giver of great terror. वज्रं उद्यत Vajramudyatam, thunder-bolt raised, the thunder-bolt as if on the point of being hurled. The great giver of terror, like the thunder-bolt. ये एतद् विदुः Ye etad viduḥ, who know this (Brahman.) अमृताः Amritâḥ, Immortal, muktas ते भवन्ति Te bhavanti, they become.

2. This whole world trembles through (fear of this) Prâṇa because it has come out of Him. He is a great terror like an uplifted thunder-bolt. They who know Him verily become immortal.—104.

[Another reading is प्राण that from whom has come out Prâṇa, as well as all this universe, in whom they all tremble or carry on their functions. Or that from whom the whole world has come out, and on whom that Prâṇa (Brahmaṇ) re-acts.]

Note.—Whatever is in this world, the whole moves in the Prâṇa and comes from it. It is like a mighty reverence, like an uplifted thunder-bolt, they who know this, they verily become immortal.

MADHVA'S COMMENTARY.

The whole world trembles through fear of this Hari called Prâṇa, because it has come out of Him. To those who transgress His law, He is a terror like a raised thunderbolt.

MANTRA 3.

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

भयात् Bhayât, from terror. अस्य Asya, of Him (the supreme God.) अग्निः तपति Agniḥ tapati, the fire burns. भयात् तपति सूर्यः Bhayât tapati Sûryaḥ, from awe the sun shines. भयात् इन्द्रः च वायुः च मृत्युः धावतिः पंचमः Bhayât Indraḥ cha Vâyuḥ cha Mrityuḥ dhâvati pañchamaḥ, from awe Indra and Vâyu, and Mrityu, the

fifth runs, *i.e.*, "engage in their respective works," such as Indra causes rain, the Vâyu blows, &c.

3. From fear of him, Agni burns, from fear of Him, Sûrya shines, from fear of Him, Indra (rains), Vâyu (blows), and Mrityu runs (to work) as the fifth [one].—105.

MANTRA 4.

इह चेदशकद्बोद्धुं प्राक् शरीरस्य विस्रसः ।
ततः स्वर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ ४ ॥

इह Iha, here (while alive on this physical plane or while having a human body.) चेत् Chet, if. अशकत् Aśakat, is able or became able. बोद्धुं Boddhum, to understand. प्राक् शरीरस्य विस्रसः Prâk Śarîrasya visrasaḥ, before. (If a man is able to understand Brahman, then even before) the decay of his body, (he is liberated. If he is not able to understand it, then he has to take body again in the created worlds.) शरीरस्य विस्रसः Śarîrasya visrasaḥ, the falling asunder of body. ततः Tataḥ, then. स्वर्गेषु Svargeṣu, in Heavens. लोकेषु Lokeṣu, in worlds. शरीरत्वाय Śarîratvâya, for a body, for a Spiritual body. कल्पते Kalpate, becomes fit or capable. स्वर्गेषु लोकेषु शरीरत्वाय कल्पते Svargeṣu lokeṣu Śarîratvâya kalpate, (वैकुंठादिषु अप्राकृतचिदानन्दात्मकदेहवत्वाय कल्पते मुक्तो भवति इति यावत्) in Heaven worlds (like Vaikuṇṭha Anantâsana, Śvetadvîpa, &c.) he is born in order to take a body (which is immaterial, and consists of the bliss and intelligence)—*i.e.*, He takes an undecaying Spiritual body in the Heaven-worlds. Śaṅkara reads सर्गेषु and not स्वर्गेषु, सर्गेषु means "in the created world."

4. If a man here is able to understand Him (Hari), before the disintegration of the body, then in the lokas of the self-effulgent One he obtains an (a-prâkṛitic) form.—106.

Note.—This shows that God must be known before dying. If He is so known, then the knower obtains a चिन्मय spiritual body in Vaikuṇṭha and other Lokas.

MANTRA 5.

यथादर्शे तथात्मनि यथा स्वप्ने तथा पितृलोके ।
यथाप्सु परीव ददृशे तथा गंधर्वलोके छायातपयोरिव ब्रह्मलोके ॥५॥

यथा Yathâ, as. आदर्शे Âdarśe, in the mirror, as the face is seen fully reflected in the mirror, so the Brahman is seen *completely* reflected in the Âtman, by the Ṛiṣis. तथा Tathâ, so. आत्मनि Âtmani, in the Âtman. In the Jîvâtman. The word pari-dṛiśyate "fully seen" should be supplied here. यथा स्वप्ने Yathâ svapne, as in dream (not fully, not completely). तथा पितृलोके Tathâ pitṛi-loke, so in the world of the Fathers. There is not complete realisation, because the dream objects are not so vivid as the picture in mirror. The word dṛiśyate 'seen' should be read here. यथा अप्सु Yathâ apsu, as in waters. परीव ददृशे or

दृश्यते Parîva dadriśe or driśyate, as *if* fully seen, a little more fully seen. तथा गन्धर्वलोके Tathâ Gandharva-loke, so in the Gandharva world, a little more distinct than the Pitri loka. छाया Chhâyâ, shade, darkness. आतपः Âtapaḥ, glare, too much light. इव Iva, like. ब्रह्मलोके Brahma-loke, in Brahma's world. छायातपयोः Chhâyâtapyoḥ, in the light and darkness : when there is a combination of light and darkness, *i.e.*, in the morning. छाया-आतपयोः इव ब्रह्मलोके Chhâyâ-âtapayoḥ iva Brahmaloke, as in daylight when there is neither too much glare nor darkness, but harmony of light and shade, so in the Brahma loka.

5. As a reflection in the mirror, so in the Âtman is Brahman fully seen, as one sees in dream so in the Pitri loka, as in waters a little more fully visible, so in the Gandharva loka ; in the Brahma loka, the Lord is seen as in the day, when there is proper light and shade.—107.

Note.—This shows that the beatific vision of the muktas is not of a uniform nature. It differs according to the class to which the Released belongs. In one's *self* (Buddhic and âtmic body) the God is fully seen, in the astral and lower mental body He is dimly seen, as in dream ; in the higher mental body (Gandharva plane) He is seen better : but in the Brahmic body, He is seen in full relief, with harmonious light and shade.

So also it is said :—" The Lord dwelling in the Jîva is seen by the Risis through their sights of wisdom, as fully as one sees his own face in a mirror. But He is not seen so distinctly by the dwellers of the Pitri-loka. A little more distinct than this is the form of the Lord as seen in the Gandharva-loka. As in the morning, day-light, when there is neither too much glare (of noon) nor too much darknesss (of evening) but when it is both light and darkness, an object is seen distinctly, so the Supreme Person is seen in the Brahma-Loka."

Mantra 6.

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ ६ ॥

इन्द्रियाणां Indriyâṇâm, of the devas of senses (like the ear, &c.) पृथक्-भावं Prithak-bhâvam, difference between each other. उदयं-अस्तमयौ Udayâstamayau, rising and setting. Origin and destruction. This origin and destruction of the world, takes place in order to make the senses apprehend different objects. च यत् Chayat, and what these two. पृथक् उत्पद्यमानानां Prithak ut-padyamânânâm, produced from different origins (such as âkâśa, &c.), born in different ways. Their different modes of origin ; and the different modes which these devas originate. मत्वा Matvâ, having thought over, knowing, understanding that they are under the control of God. धीरः न शोचति Dhîraḥ na śochati, the wise does not grieve. Understanding that all these differences of condition, these creations and destructions of worlds, these perceptions of objects by the devas of the senses who have different origins are under the control of God, the wise does not grieve.

6. Knowing the difference between the devas of the senses, their origin and destruction, of things and the difference in their modes of origin the wise does not grieve.—108.

Note.—This shows that not only the knowledge of the Lord is the cause of Mukti, but that the knowledge of the difference between the various orders and grades of the Devas is also necessary.

MANTRAS 7 AND 8.

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥
अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यज्ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८ ॥

इन्द्रियेभ्यः परं मनः Indriyebhyaḥ param manaḥ, the Manas is higher than the senses (the presiding deity of Manas is higher than those ruling the senses. See ante, III. 10.) The Artha-Devas are higher than the Indriya Devas. Higher than the latter is the Deva of Manas. मनसः सत्त्वं उत्तम Manasaḥ sattvam uttamam (सत्त्वं=बुद्धिः) The Buddhi is higher than Manas. सत्वात् अधि महान्-आत्मा Satvât adhi Mahânâtmâ (अधि=अधिकः) higher than or over Buddhi (as penetrating it even) is the Mahânâtmâ (the great self). महतः अव्यक्तं उत्तमं Mahtaḥ avyaktam uttamam, higher than Mahat is the Avyakta. अव्यक्तात् तु परः पुरुषः Avyaktât tu paraḥ puruṣaḥ, beyond the Avyakta, is the Puruṣa. व्यापकः Vyâpakaḥ, the all-pervading. The unbounded. अलिङ्गः एव च Aliṅgaḥ eva cha, without marks also. That by which a thing is understood is called "linga;" such as Buddhi, Manas, &c. He who has not these is a-linga. He who has neither a Prâkṛitic body nor an Elemental (compounded) body. (Bodiless). यं Yam or तं tam, whom or Him; तं refers to तारतम्यांततं, *i.e.*, knowing this gradation. ज्ञात्वा Jñâtvâ, having understood (being taught by Teachers and Scriptures) मुच्यते जन्तुः Muchyate jantuḥ, the creature is liberated from the bonds of Ignorance even while alive; or from the toils of existence. अमृतत्वं च गच्छति Amṛitatvam cha gachchhati, and goes to Immortality (after death, and has non-rebirth.)

7 and 8. Higher than sensation *is* Manas, Higher than Manas *is* Buddhi, higher than Buddhi *is* the Mahat-âtmâ. Higher than the Mahat is the Unmanifested. Beyond the Unmanifested is Puruṣa, the all-pervading, one having no attributes, whom having comprehended the man is liberated and goes to the state of deathlessness.—109 and 110.

Note.—How does the knowledge of the different grades of Devas lead to Release is shown in these verses.

MADHVA'S COMMENTARY.

This gradation was shown in Mantra 10 of the Third Vallî also. There it was stated merely as a fact of nature. Here it is repeated in order to show that the knowledge of this gradation is necessary for Release: and that the Highest Esoteric object of all scriptures is to impart knowledge of the Lord as the highest of all Devas and to distinguish and differentiate Him from the rest. [All the Vedas describe many Devas with the object of showing the superiority of the Lord over them all. As says the following:—] "The

highest aim of all the scriptures is to establish the pre-eminence of the Lord, and to show that Hari is the best of all Devas: and this is effected by showing the gradation of Devas *inter se* and their being all under the Lord."

MANTRA 9.

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥९॥

[The knowledge of the Lord is never obtained through the exertion of physical senses, but through mind strengthened by Sravaṇa and manana, &c.]

न Na, not. सन्दृशे Sandriśe, the object of perception, of complete conception or knowledge. तिष्ठति Tisthati, exists or is found. रूपं अस्य Rûpam asya, His form (His=of God the Source of all Avatâras, the Arche-type.) He cannot be easily perceived. Why? Because no one can see the Lord by the senses. न चक्षुषा Na chakṣuṣa, not by the eye (or any other sense organ.) पश्यति कश्चन Paśyati kaśchana, sees any one. एनम् Enam, Him. हृदा Hṛidâ, through soft and loving: qualifying manas. मनीषा Manîsâ, through knowledge (obtained by Śravaṇa, &c.) knowing, qualifying manas. मनसा Manasâ, by the Manas. अभिक्लृप्तः Abhi-khiptaḥ, is revealed, is made known; is meditated. ये एतद् विदुः Ye etad viduḥ, who know this or एनं Him अमृताः ते भवन्ति Amṛitâḥ te bhavanti, Immortals they become.

9. His form is not an object of perception to any one, nor by the eye does any one see him; but by mind endowed with love and knowledge is He made known. Who thus know Him, become verily immortal.—111.

[This asserts that the form of the Lord is not perceptible by senses. Is it not rather a too wide assertion? For when the Lord incarnates, He certainly becomes visible to all. This doubt is next answered by the commentator:—]

MADHVA'S COMMENTARY.

No one can see the form of Viṣṇu through his senses, except when He assumes a body and incarnates; and even the mere seeing of incarnation-forms of the Lord does not lead to Release, unless the person seeing realises the Lord in that Form through Jñâna Driṣṭi. The Yogin gets release only when he sees the Lord through wisdom-vision, never by physical sight of the senses.

MANTRA 10.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥ १० ॥

यदा Yadâ, when. पंच Pañcha, the five (qualifying ज्ञानानि, *i.e.*, the five Jñânendriyas.) The five organs of knowledge and perception, *i.e.*, eye, ear, &c. अवतिष्ठन्ते Avatiṣṭhante, remain aloof (from their objects). Do not run after sense objects. ज्ञानानि Jñânâni, (the organs of) knowledge. मनसा Manasâ, (with) the Manas, the emotional faculty. सह Saha, with. बुद्धिः Buddhiḥ, (अध्यवसायलक्षणा) the Buddhi. न विचेष्टति Na vi-chestati, does not go towards (its objects.) Is not active. Then one becomes God-knower. ताम् Tâm, that (Pratyâhâra state

from seven-fold objects of consciousness) or तं Him. आहुः Âhuḥ, they say. परमां गतिं Paramâm gatim, the highest goal or way (because it is the highest means of acquiring Jñanâ or wisdom.)

10. When the five organs of perception along with emotions are at rest and apart from their objects, and the Intellect even does not exert itself, that state they call the highest road (to God-Vision).—112.

[In the last verse it was said that the Lord is to be seen by the loving and knowing mind—hṛidâ maṇîṣâ manasâ—that is, through Bhakti illumined by Jñâna—Devotion *plus* wisdom. This can only be when one is calm and tranquil and not a dancing dervish.] The senses must be quietened. The emotions must be at rest : and Reason cease to exert.

MANTRA 11.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

तां Tâm, that (state.) योगं Yogam, the Yoga. इति मन्यन्ते Iti manyante, they hold. स्थिराम् Sthirâm, steady (unmoved.) इन्द्रिय-धारणाम् Indriya-dhâraṇâm, (बाह्यान्तःकरणानां धारणं Madhva इन्द्रियाणां विषयेभ्यो व्यावर्तनेन भगवद्विषये अर्चचलं धारणमेव ध्यानसमाधिलक्षणयोगं) the restraint of the senses. अप्रमत्तः Apramattaḥ, not heedless or negligent, becomes knower of God. तदा Tadâ, then. भवति Bhavati, he becomes. योगः हि Yogaḥ hi, because Yoga (is or should be with regard to.) प्रभवाप्ययौ Prabhavâpyayau, coming and going away. The origin and destruction.

11. That they hold to be Yoga, which is the firm restraint of the senses. Then one becomes not heedless. Yoga should be performed with regard to the Lord, from whom is the origin and destruction (of all things.)—113.

[The state described in the last verse is called Yoga. This Yoga is the highest Path—paramâ gatiḥ because it leads to the Lord, the Creator and Destroyer of the world. Yoga should be performed with regard to this Lord from whom proceed this origin and destruction of the worlds.]

MADHVA'S COMMENTARY.

The phrase Yogaḥ hi prabhava-apyayau does not mean "the Yoga is the origin and destruction or that Yoga creates and destroys things," but that Yoga should be made with regard to the origin and passing away of objects, and that the coming and going away of objects is from the Lord.

MANTRA 12.

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यये ॥ १२ ॥

न एव Na eva, not indeed. वाचा Vâchâ, by speech. न मनसा Na manasâ, not by mind. प्राप्तुं Prâptum, to obtain, to know : to reach. शक्यः Śakyaḥ, is able. न चक्षुषा Na chakṣuṣâ, not by eye. अस्ति इति Asti iti, "it is." अ=Great. स्ति=existence or goodness or reality, the Great Existence or the Great Good.

Or अ=greater than स्ति=स्त all beings: asti=Greater than all beings. ब्रुवत: Bruvataḥ, (उपदिशत: गुरो:) from one who says (*i.e.*) from the Guru who knows that "He is," and not from one who denies the existence of God. अन्यत्र Anyatra, anywhere else. कथं Katham, how. तद् Tad, He. उपलभ्यते Upa-labhyate, is to be found. That God-form cannot be known otherwise than through the grace of Guru. When the Guru, through His infinite compassion, shows for the first time to the disciple, the majesty of the Self; then it is for the pupil to retain that form in his heart, by constant meditation and contemplation.

12. Not by Speech or mind is one able to know Him, nor by the eye, how then is He to be obtained from any, save the one (Guru) who knows that the Lord is "the Great *He Is*."—114.

[In mantra 9 it was said that the Lord can not be seen by the eye which being taken as a representative for all the senses. This idea is expressed here. If the Lord cannot be known by speech, by mind, or by the eye, how is he to be known? He is known only through instruction imparted by a Sad Guru: who knows that the Lord is called As*t*i "He is"—or अ=great स्ति=existence: "Great Existence." Like अस्मि "I AM" of the Îśâ Upaniṣad, अस्ति "HE IS" is also a name of the Lord.]

MADHVA'S COMMENTARY.

[Existence is a generic attribute of every thing: why is the Lord called existence? This is answered by the commentator:—]

The Lord Keśava possesses super-relative existence and reality and goodness, hence He is called *asti* (अ=greater than all; स्ति=beings; Or स्ति=goodness or reality or सत्) So because His name is Asti; therefore He should be known as such. How can any one know Him who does not realise His Supreme Goodness and Excellence.

MANTRA 13.

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३ ॥

अस्ति इति Asti iti, "He is": or "the Greatest of all": "Supremely Good." एव Eva, indeed. उपलब्धव्य: Upa-labdhavyaḥ, is to be found or known, or apprehended. तत्त्व-भावेन Tattva-bhâvena, through (the grace of) Tattva-bhâva (a name of Viṣṇu). It literally means the Giver of reality. By the grace of God. तत्त्व=the truth (of Prakṛiti and Puruṣa); भाव=the creator: *i.e.*, the creator of the truth or condition of Prakṛiti and Puruṣa. That is, the God. तत्त्व भावेन = by (the grace of) the Origin of Truth (Prakṛiti and Puruṣa). च Cha, alone: only. उभयो: Ubhayoḥ, and of both. Of both (Prakṛiti and Puruṣa), Spirit and Matter. अस्ति इति एव उपलब्धस्य Asti iti eva upalabdhasya, of one who has understood it as "He is." The God is named "Asti"="He is," because He is the Supreme existence above all existences. The person who knows God as "Asti"—such a person becomes the vessel of grace. तत्त्वभाव: प्रसीदति Tattva-bhâvaḥ prasîdati, Viṣṇu becomes especially gracious. The God is pleased.

13. He is reached when known as *Asti* (*He is*) and only when there is the grace of the Giver of reality to both (Matter and Spirit).

To him who knows Him as *Asti*, the Giver of reality becomes specially gracious.—115.

[In the last mantra it was said that the Lord must be realised as Asti "Greater than (अ) all beings (स्ति)." He who does not realise Him as such, cannot know him. This verse states the method of acquiring such knowledge, namely, trying to get the Grace of God : for finally all depends upon His grace.]

MADHVA'S COMMENTARY.

[The pharse "Tattva-bhâvena cho'bhayoḥ" does not mean "by admitting the reality of both." The commentator explains it thus :—] Viṣṇu is called Tattva-bhâva, because He produces or unfolds distinctly (bhavayate) the reality or be-ness (Tattva) of both (ubhaya) the Prakṛiti (matter) and Puruṣa (spirit). His greatness over all is known through His grace, and His grace is obtained through the knowledge of his superiority over all.

[Is it not arguing in a circle that His grace depends upon His knowledge, and that His knowledge is acquired through His grace? It is not so. The two propositions refer to two different sets of aspirants : namely (1) those who *know* from beginning the greatness of God : and (2) those who do not so know. In the case of the first class the *grace* increases their knowledge, *i.e.*, knowledge leads to grace ; in the case of the second class the grace produces such knowledge, *i.e.*, grace leads to knowledge.]

Those who know from beginningless time the superiority of Hari over everything else, get increase of their knowledge, through the grace of the Lord, in every successive birth ; but those who do not possess from before, this knowledge of the superiority of Hari, get it subsequently through the grace of the Lord : and this knowledge, thus acquired, is never lost again : and the ignorance once conquered is never revived. Hence this knowledge is the highest.

[Thus grace is of two kinds, that which produces knowledge or the general grace, and that which increases knowledge or the special grace].

MANTRA 14.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

यदा Yadâ, when. सर्वे Sarve, all (qualifying 'desires"). प्रमुच्यन्ते Pramuchyante, are entirely given up, become freed, are exhausted : become destroyed along with their root, *i.e*, vâsanâ. कामाः Kâmâḥ, desires : worldly desires. ये Ye, which. अस्य Asya, of this Jñânin, or the wise. हृदि Hṛidi, in the heart, in the antaḥkaraṇa. In the astral body. श्रिताः Śritâḥ (another reading is स्थिताः) clinging to, depending on, residing in. अथ Atha, then. मर्त्यः Martyaḥ, the mortal. अमृतः Amṛitaḥ, immortal. भवति Bhavati, becomes. That is, never is reborn, and so never dies. अत्र Atra, here (in this life) in the Brahmaloka, Śvetadvipa, &c. Or in this state of Mukti. ब्रह्म Brahma, Brahmaṇ : or divine felicity. समश्नुते Samaśnute, attains : enjoys

14. When all those worldly desires, that cling to the antaḥkaraṇa are entirely given up (and spiritual desires spring up) then the mortal becomes immortal, then he enjoys here Brahmaṇ.—116.

[This verse describes the state attained through the *special* grace of God. It looks very much like a state of physical immortality or Jîvan-mukti].

MADHVA'S COMMENTARY.

[The giving up of all desires is not meant here, but only of those which appertain to the antaḥkaraṇa, *i.e.*, worldly desires. This the Commentator establishes by an authority].

When the desires of the Inner Organ (antaḥkaraṇa) are renounced, and there takes place the manifestation of the desires belonging to the body of the intelligence (chidâtman) then becoming Released he never dies again.

[The desire belonging to the higher vehicle or chidâtman is to be cultivated rather than discarded].

MANTRA 15.

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावदनुशासनम् ॥ १५ ॥

यदा Yadâ, when, through the grace of God. सर्वे Sarve, all. प्रभिद्यन्ते Prabhidyante, are cut asunder, broken through. हृदयस्य Hṛidayasya, of the heart: residing in the heart. इह Iha, here, (on earth). ग्रन्थयः Granthayaḥ, knots of ignorance, caused by avidyâ. अथ Atha, then. मर्त्यः Martyaḥ, mortal. अमृतः Amṛitaḥ, immortal, free. Never dies again, because he is never born again. भवति Bhavati, becomes. एतावद् Etâvad, so much, for this Release alone. Is for this purpose only. हि Hi, verily (It is omitted in some texts). अनुशासनम् Anuśâsanam, instruction of all Scriptures. The teaching of Vedânta.

15. When all the knots of the heart are cut asunder here then the mortal becomes immortal, for the sake of this is all the instructions of the scriptures.—117.

[The worldly desires are renounced only then when the fetters of false knowledge are cut asunder].

MADHVA'S COMMENTARY.

When a person is fully liberated from the bonds of false knowledge, then he attains to immortality. All instructions have this object in view.

MANTRA 16.

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥१६॥

शतं Śatam, a hundred. च Cha, and. एका Ekâ, one. One hundred and one are the nâḍis issuing from the heart. च Cha, and. हृदयस्य Hṛidayasya, of the heart. नाड्यः Nâḍyaḥ, vessels, nerve-cords, arteries (a term for all tubular structures). तासां Tâsâm, of them (one hundred and one.) मूर्धानम् Mûrdhânam, to the head, (piercing through the brain) अभिनिःसृता Abhiniḥsṛitâ, coming out towards. एका Ekâ. one (the Suṣumnâ) the principal, the chief. तया Tayâ, by that (nâḍi, the Suṣumnâ) ऊर्ध्वम् Ûrdhvam, upwards. आयन् Âyan, going. अमृतत्वम् Amṛitatvam, immortality. Release, mokṣa. एति Eti, obtains. विष्वङ् Viṣvaṅ, diverse. अन्याः Anyâḥ, the others: to other lokas. उत्क्रमणे Utkramaṇe, for the sake of going (to other lokas). The locative has the force of the dative. भवन्ति Bhavanti, become, are.

16. There are a hundred and one vessels of the heart, and the chief of them (proceeding from the heart) pierces through the head. By that one going upwards, he obtains deathlessness The others are for the purpose of carrying the soul to diverse other lokas.—118.

[It is only when the soul passes out of the Brahma Nâḍî that there is Release].

MANTRA 17.

अंगुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

अंगुष्ठमात्रः Aṅguṣṭhamâtrah, of the size of a thumb. Either the size of the thumb of Jîva, or the size of the thumb of the body. पुरुषः Puruṣah, the Puruṣa. अन्तरात्मा Antarâtmâ, the inner âtmâ. सदा Sadâ, always. जनानाम् Janânâm, of beings, of creatures. हृदये Hridaye, in the heart : in the heart of the svarûpa of the Jiva. In the centre of the essential (svarûpa) body of the Jiva. Or in the physical heart. सन्निविष्टः Sanniviṣṭah, seated. तं Tam, that. Viṣṇu. स्वात् Svât, from sva. शरीरात् Sârîrât, from the body called sva. The Jiva is called sva. The Jîva is the body of the Lord. Svât therefore = from Jiva. प्रवृहेत् Pravrihet, should know as distinct and separate. मुञ्जात् Muñjât, covering, sheath ; a kind of weed. इव Iva, like. इषीकां Iṣîkâm, inner pith, Stock ; a kind of straw. धैर्येण Dhairyeṇa, with patience : with reason not led astray by fallacious arguments. तं Tam, that. Him. विद्यात् Vidyât, should know. शुक्रम् Śukram, free from sorrow, brilliant. अमृतम् Amritam, immortal, eternally free.

17. The Puruṣa of the size of a thumb, the inner Âtmâ of *all* beings is always seated in the heart of all creatures ; one should distinguish Him from the Jiva, as the pith is separate from its covering ; with reason not led astray by fallacious arguments. That should be known as the Griefless, the Immortal : that should be known as the Griefless, the Immortal.—119.

[The knowledge that Jiva is separate from Iśvara is the means of getting release. This mantra re-asserts that proposition].

MADHVA'S COMMENTARY.

[The third question of Nachiketas and answer to it, do not relate to the Lord, but to the human soul—thus says the Pûrva-pakṣin—the opponent. And he quotes this verse as his authority ; for it says that the soul must be realised as separate from ones own body, svât śârîrât. Thus this concluding verse also establishes the proposition that the immortality of the human soul is the main topic of this Upaniṣad. This argument of the opponent is met by the commentator by saying that the phrase svât sârîrât does not mean "from one's own body" at all : but that the words sva and sârîrâ have a peculiar meaning here.

The Jîva is the body of Viṣṇu and therefore it is called sârîra or body. But Viṣṇu has a body of His own, how is it then that the Jiva is said to be the body of Viṣṇu. It is called His body because it is under His control (just as the human organism is under the control of the Jîva ; so the Jîva organism is under the control of the Lord).

[Sârîra therefore means Jîva.] Let one realise that the Lord presides over the Jîva and is separate from it (just as the Jîva presides over the physical organism but is separate from it. The Unchangeable Viṣṇu should be distinguished from the Jîva called sva ; and the difference between the Jîva and Brahmaṇ should be thus realised. [That Jîva is the body of the Lord, is proved by the following Scriptural text]:—"He whose body is the Jîvâtmâ," "He who controls the Jîvâtman from within"—(Br. Up.). Moreover the phrase "in the hearts of the creatures" of this verse shows that Hari is separate from the Jîvas [—for the container and the contents are always different. The word Janânâm hṛidaye may mean either (1) in the heart of the Jîvas, or (2) in the heart of the bodies: for *jana* means both the Jîva and the body. In the first case, the meaning is "in the heart of the soul," *i.e.*, in the soul which is itself the heart. In the second case, the meaning would be "in the heart of the body'—*i.e.*, in the physical heart. The first would apply to the Lord and the second to the Jîva. The "thumb-size" must also be interpreted in a two-fold sense. When the physical body is concerned then the size of the physical thumb; when the soul-body is taken, then the size is of the thumb of the soul. But the soul is atomic in size, what can be the size of its thumb? Smaller than the atom—] In the heart of the physical body, the size of the Thumb of the physical hand; in the heart of the soul (Jîva), the size is of the thumb of the soul. Thus should the Lord be understood as separate from the Jîva, in order to attain Release.

[But may not the words svât sârîrât be taken in their primary sense "from his own body" and not in the metaphorical sense "from the Jîva which is the body of the Lord?" To this the commentator answers]:—No school of thinkers say that the Lord is identical with the physical body of man: [and so the verse cannot be translated "the Lord must be understood as separate from one's body" for there was no necessity of teaching this truism]. No one among the un-informed (loka) even say that the Lord is identical with human body. (The advaita theory is that the Brahmaṇ is identical with the Jîva, but they even do not say that It is identical with the human body.) Moreover the very phrase "the Lord is in the *hearts* of men" shows that the Lord is not identical with the *bodies* of men: (for He is *in* the heart).

[But may not svât śârîrât "from his own body" be interpreted as teaching the distinction of the soul from the body? For the materialists like Chârvâkas, &c., hold that there is no soul distinct from the body. But there are objections to this view also. The words of the mantra are tam svât śârîrât pravṛihet, let one distinguish *that* from sva-śarîra. The word "That" must refer to some antecedent noun mentioned before in the first line of this mantra. Now Jîva is *not* mentioned in the first half of this stanza, a being of thumb-size is mentioned therein. This thumb-size being cannot be the Jîva, for the soul is atomic in size. So it cannot be of the size of the thumb—whether that thumb be physical or psychic. Therefore, the commentator says:—] The Jîva is not of the size of the thumb. Therefore, this mantra teaches the difference between the Jîva and Viṣṇu. Thus it is conclusively proved that Viṣṇu is the Best of all.

MANTRA 18.

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं यो विदध्यात्मेव ॥१८॥

इति द्वितीयोऽध्यायः ॥ २ ॥

मृत्यु Mṛityu, Yama. प्रोक्ताम् Proktâm, spoken. नचिकेतः Nachiketaḥ, Nachiketas. अथ Atha, then. लब्ध्वा Labdhvâ, having obtained. विद्यां Vidyâm, the knowledge. एतां Etâm, this. योगविधिं Yogavidhim, Yoga-practice. च Cha, and. कृत्स्नम्

Kritsnam, all. ब्रह्मप्राप्तः Brahma-prâptah, having attained Brahma. विरजः Vîrajah, free from activity (rajas), or sin. अभूत् Abhût, became. विमृत्युः Vimrityuh, beyond death. अन्यः Anyah, another. अपि Api, also. एवं Evam, thus. यः Yah, who. विद् Vid, knew. अध्यात्मम् Adhyâtmam, the doctrine of Spirit. एव Eva, even.

18. Nachiketas having then obtained all this knowledge and practice imparted by Yama attained Brahman became free from rajas and beyond death; another who thus knows the Spirit certainly becomes so.—120.

MADHVA'S SALUTATION.

Reverence be to that Lord Visnu who is ever-victorious: whose beloved and elect (âpta) I am, and who is most beloved (âpta-tama) of all beloved Ones (âptebhyah) to me.

Peace chant.

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ओम् शान्तिः शान्तिः शान्तिः ॥

Om! May He protect us both (teacher and pupil). May He cause us both to enjoy the bliss of Mukti. May we both exert together to find out the true meaning of the scriptures. May our studies be fruitful. May we never quarrel with each other! Om! Peace! peace! peace!

PEACE BE TO ALL.

THE END

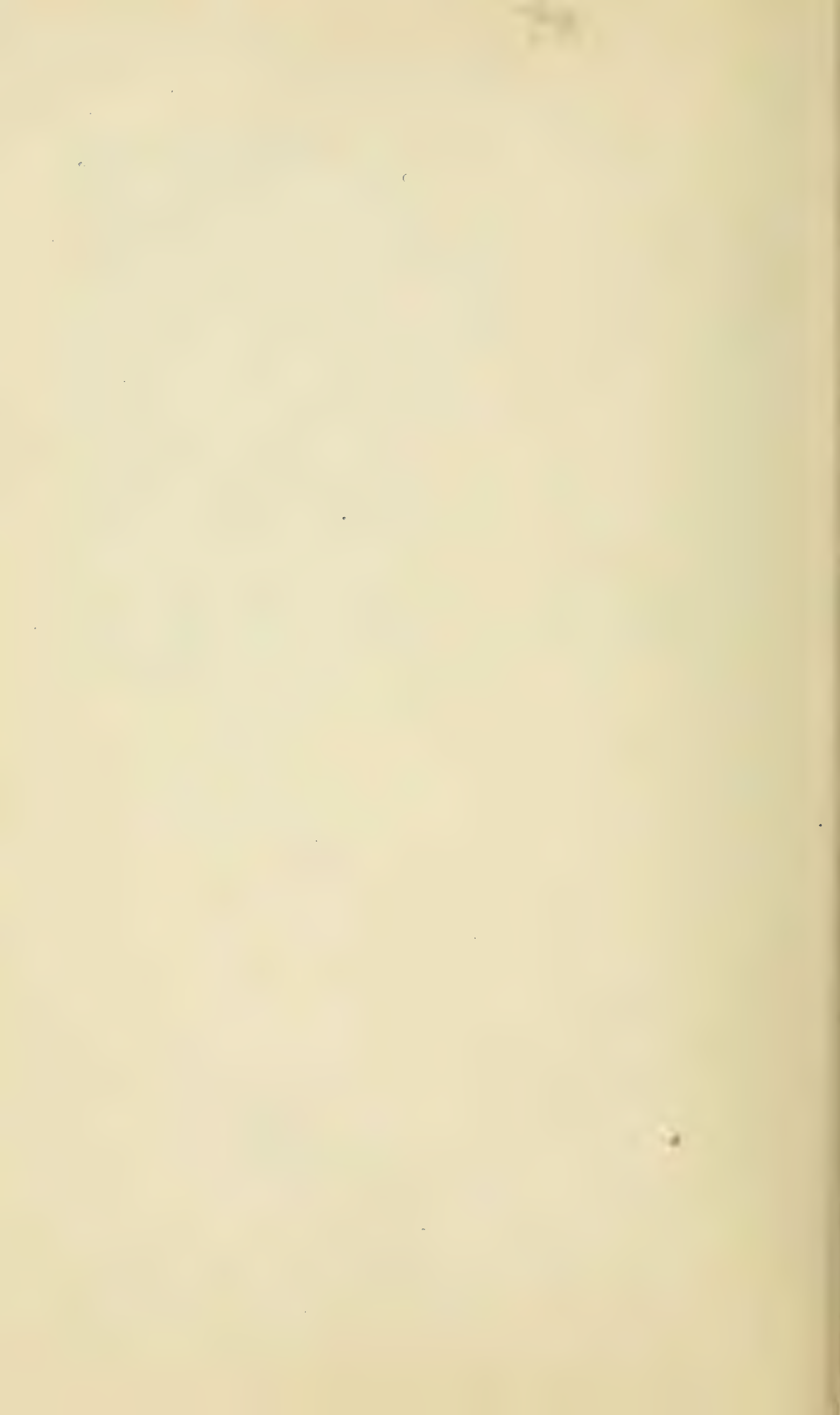
Alphabetical Index of the Mantras.

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Note.—The Roman numerals denote Adhyâya; and the second figure denotes Vallî, and the third figure the mantra.

PAGE.

PRAŚNA UPANIṢAD



INTRODUCTION.

The Praśna is one of the three classical Atharvan Upaniṣads. The classical Upaniṣads are generally counted as ten and sometimes twelve. They are :—

1. Îśâ or Îśâvâsya or Vâjasaneya Saṃhitâ Upaniṣad.
2. Kena or Talavakâra Upaniṣad.
3. Kaṭha Upaniṣad.
4. Praśna Upaniṣad.
5. Muṇḍaka Upaniṣad.
6. Mâṅduka Upaniṣad.
7. Taittirîya Upaniṣad.
8. Aittareya Upaniṣad.
9. Chhândogya Upaniṣad.
10. Bṛihad Âraṇyaka or Vâjasaneya Brâhmaṇa Upaniṣad.
11. Śvetâśvatara Upaniṣad.
12. Kauśitaki Upaniṣad.

The Praśna, Muṇḍaka and Mâṇḍukya Upaniṣads belong to the Atharva Veda. One uniform idea runs through them and they have a family resemblance. All of them lay great stress on the mystic sound AUM or Praṇava. In fact, the whole of the Mâṇḍuka Upaniṣad is an exposition of that syllable : while each of the other two have portions devoted to this.

The Praśna Upaniṣad is also called the Secret Doctrine of the Six Questions. Six searchers of God go to a Sage called Pippalâda and put to him six questions : and these questions and answers form the substance of this Upaniṣad. These questions are arranged in a graduated scale of difficulty, while the first question is the most general, the sixth is the most specific and particular—the first deals with the creation in the Universal sense, or the cosmogony, and the macrocosm, the last deals with the God in man or the microcosm. The great law of Polarity, the law of the Positive and the Negative, the Light and Darkness, the Spirit and Matter, the Life and Energy, the Ahuramazda and the Ahriman is the key note of this Upaniṣad. The first creation of the Lord, or rather His first emanations are the Prâṇa and the Rayi—the Life-Principle or the Consciousness side ; and the Rayi or the energy or the Matter or the Form side of creation. It is the intermingling of these two that gives rise to all this diversity. The one is active, positive and the male

principle, the other is the passive, negative and the female principle. The first question and answer mainly deals with this. It shows how Space and Time, and Causation arise and fix the limits of a universe and how the various hierarchies of the Devas begin to take part in administering the so-called Laws of Nature, when the creation starts. The various names given to these Prâṇa and Rayi are the Sun and the Moon, the Day and the Night, the Life and the Form. The following list shows this duality :—

Prâṇa	Rayi.
Aditya	Chandramas.
Day	Night.
The Sun	The Moon.
Amûrta	Mûrta.
Life	Form.
Spirit	Matter.
Northern Path	Southern Path.
Invisible	Visible.

The Prâṇa plays a very important part in the Hindu systems of Philosophy and Religion—but it occupies perhaps nowhere so pre-eminently high a position as in the system of Śrî Madhva. With him this Prâṇa is the Great Mediator, the Intercessor, the First Begotten, the Anointed, the Light that shines in the Darkness, the Abode of God, the Saviour. Next to God, Prâṇa occupies the highest place of honor. At the time of the final Release, it is He who leads the liberated soul to the presence of the Most High. He is the Great Geometrician of the Universe; as the Rayi may be called the Great Architect of the Universe. These three—Îśvara, Prâṇa and Rayi—the Lord, the Breath, the Wealth—are the Eternal Trinity. The great hymn to Prâṇa in Praśna chapter 2, fully bears out the high estimation put on this principle by Śrî Madhva. This Upaniṣad is in a way a fuller exposition of some of the points dealt with in the Muṇḍaka.

PRAYAG, *August*, 1909. S. C. V.



PRASŃA UPANIṢAD.

First Prasna.

Peace chant.

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ॥ भद्रं पश्येमाक्षभिर्यजत्राः ॥ स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिः ॥ व्यशेम देवहितं यदायुः ॥ स्वस्ति न इन्द्रो वृद्धश्रवाः ॥ स्वस्ति नः पूषा विश्ववेदाः ॥ स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ॥ स्वस्ति नो बृहस्पतिर्दधातु ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

(*a*) O Devas of senses! May we (live long to) listen with our ears what is pleasant, and to see with our eyes what is beautiful. O Holy Ones! may we with firm limbs and bodies strong, extolling you always, attain the full term of our God-ordained life. —(Rig. Veda, I. 89. 8.)

(*b*) May Viṣṇu, the powerful, the ancient of fame, vouchsafe us prosperity, may Viṣṇu, the nourisher, the knower of all hearts, give us what is well for us, may Viṣṇu the Lord of swift motions, the felly of whose wheel never wears out, be propitious to us, may Viṣṇu, the protector of the great ones, protect us too.—(Rig. Veda, I. 89. 6.)

MADHVA'S SALUTATION.

Om! Salutation to the Lord who is the origin of Life (Prâṇa) and the rest, which is the ocean of pure bliss, the Omniscient, all-pervading Vâsudeva.

Mantra I.

ॐ सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी च गार्ग्यः कौसल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ १ ॥

ओं Om. सुकेशा Sukeśâ, Sukeśâ. च Cha, also (called). भारद्वाजः Bhâradvâjaḥ, Bhâradvaja, son of Bharadvâjaḥ. शैब्यः Śaibyaḥ, Śaibya (son of Śibi). च Cha, also (called). सत्यकामः Satyakâmaḥ, Satyakâma. सौर्यायणी Sauryâyaṇî, Sauryâyaṇî. The long ई *i* is a Vedic anomaly. च Cha, also (called). गार्ग्यः Gârgyaḥ, Gârgya. By gotra a Gârgya. कौसल्यः Kausalyaḥ, Kauṣalya. च Cah, also (called). आश्वलायनः Âśvalâyanaḥ, Âśvalâyana, son of Aśvalâyana. भार्गवः Bhârgavaḥ, Bhârgava, son of Bhrigu. वैदर्भिः Vaidarbhiḥ, Born in Vidarbha. कबन्धी Kabandhî, Kabandhî. कात्यायनः Kâtyâyanaḥ, son of Kâtya, of the gotra of

Kâtyâyana. ते Te, they. ह Ha, verily, once. एते Ete, these (Sukeśa, &c.) ब्रह्मपराः Brahmaparâḥ, devoted to Brahman ; proficient in the Vedic study. ब्रह्मनिष्ठाः Brahmaniṣṭhâḥ, intent on Brahman. परं Param, Supreme. ब्रह्मान्वेषमाणाः Brahmânveṣamâṇâḥ seeking Brahman, seeking to know God, the all-pervading Vâsudeva. एषः Eṣaḥ, this (teacher called Pippalâda). ह Ha, certainly, well known. वै Vai, alone. This word shows that Pippalâda was competent to answer their questions. तत् Tat, that (object of enquiry, question). सर्वं Sarvam, all. वक्ष्यति Vakṣyati, will explain or will tell. इति Iti, thus. ते Te, they (Sukeṣâ and the rest). ह Ha, once then. समित्पाणयः Samitpâṇayaḥ, with sacrificial fuel (samidh) in hand (paṇi) according to proper scriptural directions. भगवन्तं Bhagavanta, the venerable, revered, *lit.* Lord of Bhagas, *i.e*, the Lord of Wisdom, Dispassion, &c. पिप्पलादम् Pippalâdam, Pippalâda. उपसन्नाः Upasannâḥ approached.

1. Sukeśâ by name also Bhâradvâja, Satyakâma also called Śaibya, Gârgya, Sauryâyanî, Kausalya called Âśvalâyana also called Śaibya, Gârgya Sauryâyanî, Kausalya called Âśvalâyana, Bhârgava of Vidarbha, and Kabandhî of Kâtyâyana gotra, who were verily firm in Brahma jñâna and understood *it*, seeking the Supreme Brahman, once approached with sacrificial fuel in their hands, the reverend teacher Pippalâda, thinking he would tell all this to *them*.—1.

MANTRA 2.

तान्ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ यथाकामं प्रश्नान्पृच्छथ यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम इति ॥ २ ॥

तान् Tân, to them who had thus approached and asked the question. ह Ha, then. सः Saḥ, He (Pippalâda). ऋषिः Riṣiḥ, the seer of things transcending senses. उवाच Uvâcha, said. भूयः Bhûyaḥ, again (though you have already practised tapas, &c.) एव Eva, also. तपसा Tapasâ, by austerities (by controlling the senses, and subjugating the body). ब्रह्मचर्येण Brahmacharyeṇa, by Brahmacharya (by studying the Vedas, or by practising meditation), or by celibacy [by not (1) thinking about women, not (2) talking about them, nor (3) playing with them nor (4) looking at them nor (5) talking in a retired place with them, and nor (6) willing them, nor (7) trying to obtain them, nor (8) enjoying them.] श्रद्धया Śraddhayâ, by faith (in the teachings of the scriptures). संवत्सरं Saṃvatsaram, one year. संवत्स्यथ Saṃvatsyatha, live ye (serving your guru). यथाकामं Yathâkâmam, as (you like, as you please, as you desire.) प्रश्नान् Praśnân, questions. पृच्छथ Prichchhatha, ask ye. यदि Yadi, if. विज्ञास्यामः Vijnâsyâmaḥ, we know. सर्वं Sarvam, all (without concealing anything). ह Ha, verily. वः Vaḥ, to you. वक्ष्यामः Vakṣyâmaḥ, we shall tell. इति Iti, thus.

2. To them the sage said :—"Live here one year more, performing penance and celibacy, with earnestness and faith ; then ask the questions, that you wish to put, according as we know, we shall explain it all to you.—2.

Note.—This word "if" indicates the modesty and want of conceit of the teacher, and not that he did not know the subject. "If I know those things, I shall tell you all without withholding anything. But if you doubt my knowledge and think it hard to pass another year in probation, then you are free to go." The pupil must approach the Guru without questioning His power to teach and must serve him. The Guru also must love his pupil.

MANTRA 3.

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ ॥ भगवन्कुतो ह वा इमाः प्रजाः प्रजायन्त इति ॥ ३ ॥

अथ Atha, then (after a year having performed tapas, &c., as told). कबन्धी Kabandhî, Kabandhî. कात्यायनः Kâtyâyanaḥ, of the clan of Kâtyâyana. उपेत्य Upetya, having approached (Pippalâda); having done the upasadana. पप्रच्छ Paprachchha, asked. भगवन् Bhagavan, O Master! कुतः Kutaḥ, from what (material cause, or efficient cause); from what Puruṣa. ह Ha, verily. वै Vai, indeed. इमाः Imâḥ, these (Devas, &c.). प्रजाः Prajâḥ, creatures. प्रजायन्ते Prajâyante, are produced. इति Iti, thus.

3. Then Kabandhi of the clan Kâtyâyana having approached him said. O Master, from whom indeed these creatures are produced.—3.

Note.—The two participles ह and वै indicate the well-known fact that creatures are born—the fact of the production of beings is well-known: one being reproduces another. There is no instance to the contrary, *i.e.*, one being produces another similar to itself. The cause cannot be an insentient thing; for an insentient object is not seen to work unless moved by some sentient being. The Jîva cannot be the Supreme Ruler, because he is not independent. Nor is Îśvara, as He is an object of perception or apprehension. This is then the doubt. Pippalâda removes this doubt, by showing that though the Lord does not create beings in the presence of all, like a potter making his pot, yet He has produced Prâṇa and the Rayi, and has entered into them and though these are the direct causes of creation, they are, however, the instruments used by the Lord, and with them He creates all these creatures. Though Kabandhî is enumerated last among these six Seekers and questioners, yet he opens the discourse, because his question is the most comprehensive of all. They become more and more specialised as we proceed further. The occult teaching proceeds from the most general to the particular.

MANTRA 4.

तस्मै स होवाच प्रजाकामो वै प्रजापतिः स तपोऽतप्यत स तपस्तप्त्वा स मिथुनमुत्पादयते ॥ रयिं च प्राणं चेत्येतौ मे बहुधा प्रजाः करिष्यत इति ॥ ४ ॥

तस्मै Tasmai, to him (Kabandhî Kâtyâyana). सः Saḥ, he (Pippalâda). ह Ha, then. उवाच Uvâcha, said. प्रजाकामः Prajâkâmaḥ, desiring creatures. Desiring to create beings. Desiring to have beings like Devas, &c., for one's self. वै Vai, verily. प्रजापतिः Prajâpatiḥ, the Supreme Self or Param-âtmâ, the Protector of

all creatures like Brahmâ and the rest. (The Supreme God). In the beginning of the kalpa, He desired to have again Devas, &c, as His progeny. सः Saḥ, He (the Prajâpati). तपः Tapaḥ, austerity. Penance here means reflection or meditation on what is to be done. (The recollection of the past kalpa and the things to be created.) The reflection as to how and what are to be created. Made a plan on the model of the past. अतप्यत Atapyata, performed. सः Saḥ, He. तपः Tapaḥ, the austerity, the plan. तप्त्वा Taptvâ, performed, having settled. सः Saḥ, He. मिथुनं Mithunam, couple. The Life and Energy, Prâṇa and Rayi, Male and Female. उत्पादयते Utpâdayate, produced. The force of the Present tense is to indicate that it is the nature of the Lord to create, not that He had some object to gain by creating. रयिं Rayim, Rayî (called also Prakṛiti, food, moon, that which is enjoyed, having the preponderance of water). The Bhârati, the Goddess of wisdom and wealth, Sarasvatî. च Cha, and. प्राणं Prâṇam, Prâṇa (Spirit, Puruṣa, eater), the sun, the enjoyer, having the preponderance of Agni. The Supreme Prâṇa. च Cha, and. इति Iti, thus. एतौ Etau, these two (the Spirit and Matter). मे Me, for me or mine. बहुधा Bahudhâ, manifold, various. प्रजाः Prajâḥ, creatures, progeny (from Devas down to mineral). करिष्यतः Kariṣyataḥ, will produce or do. I entering these two will produce various creatures. They will be my instruments of creation. इति Iti, thus.

4. He said to him, "the Lord of beings wishing to create, performed meditation: He then produced the two, Prâṇa and Rayi (thinking) these two would form for him the manifold creation."—4.

MADHVA'S COMMENTARY.

Viṣṇu is called the Prajâpati because He protects (pâti) all creatures, prajâ. He, the Supreme Spirit, the Highest Person sends out, in the beginning of every Kalpa, Vâyu called also the Sûrya (the sun) and Sarasvatî called also the moon. He makes these, Vâyu and Sarasvatî take their abode in the Sun and the Moon. Then entering these two, Viṣṇû Himself the Unborn creates all this Universe. He dwelling in Vâyu is formless (amûrta.) He dwelling in Sarasvatî is with form.

Note.—He (Pippalâda) then said to him (Kabandhî) "The Lord of creatures once more desired to have creatures (in the beginning of a kalpa). He revolved over the plan. Having settled the plan, He produced a couple—the Rayi and the Prâṇa: (and said) "these two will produce manifold creatures for me."

MANTRA 5.

आदित्यो ह वै प्राणो रयिरेव चन्द्रमा रयिर्वा एतत्सर्वं यन्मूर्तं चामूर्तं च तस्मान्मूर्तिरेव रयिः ॥ ५ ॥

आदित्यः Âdityaḥ, the Sun, the eater (from the root ad 'to eat'), the enjoyer. Hence, the Spirit. The Prâṇa entered the sun and took its abode there. The Lord placed the Prâṇa in the Sun. ह Ha, verily. वै Vai, indeed. प्राणः Prâṇaḥ, the Prâṇa, the Fire. रयिः Rayiḥ, the Rayi, the enjoyed (the food, the matter.) एव Eva, alone, also. चन्द्रमाः Chandramâḥ, Moon. The gladdener or joy-giver (from *chadi* "to gladden"). The Rayi called also Chandramâ was made to enter the

Moon. रयिः Rayiḥ, the Rayi (the matter, the food, the Moon.) वै Vai, certainly. एतत् Etat, this (manifest) सर्वं Sarvam, all. यत् Yat, what. मूर्तं Mûrtam, gross, solid, liquid, and fiery. च Cha, and. अमूर्तं Amûrtam, subtle, prakṛiti, &c., ethers, &c. The (air) and âkâśa or (ether). च Cha, and. तस्मात् Tasmât, therefore, the material cause of the whole universe is thus two-fold, subtle and dense. Amongst these two, the dense or form is matter, the subtle acts as life. The subtle kind of matter always animates the visible dense form : "from that" —other than that called or classified as subtle, namely, the gross is called matter, because it alone has a form. मूर्तिः Mûrtiḥ form, made of the five elements. एव Eva, alone. रयिः Rayiḥ, food, matter, Bhâratî.

5. The Prâṇa verily entered the Sun and the Rayi entered the Moon. All this verily is well-known as matter (Rayi) whether it is subtle or dense. Among these, (the dense) is the form (and) is alone called matter ; (while the subtle acts as the indwelling life of the dense.)—5.

Note.—This verse is differently interpreted by Śaṅkara and Râmânuja Schools. These are given below :—Prâṇa entered into Âditya, the Sun, hence sun itself is called the Prâṇa. The Lord created the Sun, and the Prâṇa entered into it. Or Âditya literally means "created in the beginning"—âdi, beginning. The "first creation." Prâṇa is the first creation of the Lord, and hence called Âditya.

The enjoyer is verily the Spirit and the matter alone is the (joy-giver). Matter verily is this all, whatever is gross or subtle. Out of these (two) the form alone is generally called matter, the subtle is not so termed.—(Râmânuja School.)

The Sun is verily the Prâṇa, and Moon is the Rayi. The Rayi certainly is this all—whatever is visible or invisible. (Different) from that classified as (invisible), the form, (or the visible) alone is (however generally called).—Rayi (Śankara).

MANTRA 6.

अथादित्य उदयन्यत्प्राचीं दिशं प्रविशति तेन प्राच्यान्प्राणान्रश्मिषु संनिधत्ते । यद्दक्षिणां यत्प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत्सर्वं प्रकाशयति तेन सर्वान्प्राणान् रश्मिषु सन्निधत्ते ॥ ६ ॥

अथ Atha, now, therefore, because. आदित्यः Âdityaḥ, Sun, soul or Jîva, the enjoyer. The Prâṇa whose abode is the Sun. उदयन् Udayan, arising on awaking from deep sleep. यत् Yat, when. प्राचीं Prâchîm, east, front. दिशं Diśam, quarter, portion (of the body). प्रविशति Praviśati, enters, pervades, illumines. तेन Tena, by that (self-pervasion), for this reason. प्राच्यान् Prâchyân, eastern, objects in front of one, the sensory organs in the front part. Presiding deities of eastern quarter. Prâṇas, sense organs, like sight, &c. प्राणान् Prâṇân, the Prâṇas. रश्मिषु Raśmiṣu, in the rays, in the rays of consciousness. सन्निधत्ते Sannidhatte, upholds, presides over, or directs. यत् Yat, when or because. दक्षिणां Dakṣiṇâm, south, right side of the body. यत् Yat, when, because. प्रतीचीं Pratîchîm, west, organs on the back side. यत् Yat, when, because. उदीचीं Udîchîm,

north, on the left side. यत् Yat, when, because, अधः Adhaḥ, down. यत् Yat, when. ऊर्ध्वं Ûrdhvam, above. यत् Yat, when, because. अन्तरा Antarâ, in the middle. दिशः Diśaḥ, quarters, or portions. यत् Yat, when, because. सर्वं Sarvam, all. प्रकाशयति Prakâśayati, he illumines. तेन Tena, by that (all illumination) thereby. सर्वान् Sarvân, all (quarters). प्राणान् Prâṇân, Prâṇas, senses. रश्मिषु Raśmiṣu, in rays, in consciousness. संनिधत्ते Sannidhatte, pervades, upholds.

6. Now (when the Prâṇa in the) Sun on rising illumines the eastern quarter, it upholds in its rays the wardens of the eastern quarter (Agni and Indra with their consorts), when it enters the south, then it upholds the wardens of the south (Yama and Nirriti with their respective consorts), when it enters the west, it upholds the wardens of the west (Varuṇa and Vâyu and their respective consorts), when it enters the north, then it upholds the wardens of the north (Soma and Îśâna with their respective consorts), when it enters the nadir, it upholds the wardens of the nether world (Śeṣa and Mitra and their consorts) when it enters the zenith it upholds the wardens of the upper world (Vindra, and Kâma and their consorts) ; when it enters the middle quarters (the intermediate between the above) then it upholds the Prâṇas of those quarters. It upholds all Prâṇas in its rays.—6.

Note.—Because the Sun, on rising, enters the eastern quarter, therefore by that pervasion he draws up into (his) rays the eastern Prâṇas, because he illumines the south, because west, because north, because above, because middle, because all quarters he illumines, therefore, by that (illumination) he draws into his rays all Prâṇas.—(Śaṅkara.)

Now because the Soul, on awaking, enters the frontal sense organs (eyes, &c.) thereby (it) directs or brings into activity, these senses (that perceive the objects) in front (of one) through its rays (of consciousness) ; because it enters the senses on the right side, thereby it directs those senses to apprehend objects on one's right hand, because it enters the organs in the back, on the left, in the down, on the above, the middle, in all parts, thereby, it brings into activity through its rays (of life) the various organs.—(Râmânuja School).

For when the sun on rising enters the eastern quarter then he supports by his rays the creatures in the east, when he enters the south, the west, the north, the upper and middle quarters, he illumines thereby all portions and supports by his rays, all life.

MANTRA 7.

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते । तदेतदृचाभ्युक्तम् ॥७॥

सः Saḥ, He, the Invisible (Prajâpati). एषः Eṣaḥ, this (visible). वैश्वानरः Vaiśvânaraḥ, Vaiśvânara, the Sun, the Lord of all men, the self of all Jivas. The leader of all men. All-soul. विश्वरूपः Viśvarûpaḥ, all-form, all-body, full. प्राणः Prâṇaḥ, the Prâṇa, the Sun. अग्निः Agniḥ, the fire, the destroyer, the Leader, the eater. उदयते Udayate, arises. तत् Tat, that. एतत् Etat, this. ऋचा Richâ, by the hymn. अभ्युक्तम् Abhyuktam, has been said, has been clearly described or alluded to.

7. He, called Vaiśvânara, the All-form, the Life, arises as Fire : this is described in the following verse.—7.

Note.—That (Invisible) is this (Visible) sun, the Self or totality of all jîvas and of all forms; the life, the death. He arises. He by this hymn has been described.—(Śaṅkara).

He (Prajâpati) is this Leader of all men, pervades all bodies, is the Prâṇa and the Agni. He arises. He is described by this (following) hymn.—(Râmânuja School.)

That (Invisible) is this (Visible) Sun, the Self or totality of all jîvas and of all forms: the life, the death. He arises. He by this hymn has been described.—(Śaṅkara.)

He (Prâjâpati) is this Leader of all men, pervades all bodies, is the Prâṇa and the Agni. He arises. He is described by this (following) hymn.—(Râmânuja School).

The sun illumines the whole world and thus, is in a way, the Lord of creatures, a Prajâpati. Moreover the Sun is the abode of the All-form, the great Agni, namely, the Prâṇa. The Sun is called Vaiśvânara, because he is connected with the activities of all men—all the activities such as heating, cooking, drying, &c., are possible, because of the Sun. He verily is the Life of the World.

Mantra 8.

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् ।
सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥८॥

विश्वरूपं Viśvarûpam, the all-form, the self of all form, the pervader of all bodies, the omnipresent. हरिणं Hariṇam, full of rays, Hari (ण is archaic). Madhva reads it as Kariṇam "full of rays." The all-knower, the source of all knowledge, the cause of creation, maintenance and dissolution, the knower of all that are born, the producer of all-knowledge. जातवेदसं Jâtavedasam, omniscient, the knower (Vedas) of all beings that are born (Jâta). परायणं Parâyaṇam, the final goal, the desired, the highest refuge of all beings. ज्योतिः Jyotiḥ, the light, all-illuminator. एकं Ekam, one, the chief, the secondless. तपन्तम् Tapantam, the heat-giver, the producer of vital heat, (as jaṭharâgni), through body. सहस्ररश्मिः Sahasraraśmiḥ, thousand-rayed, possessing knowledge of manifold things and having infinite energy. शतधा Śatadhâ, in hundred ways, manifold, existing in various forms, *e.g.*, Devas, men, &c. वर्तमानः Vartamânaḥ, existing, obeying the command of Hari. प्राणः Prâṇaḥ, the spirit (like the Sun of the microcosm), upholder. प्रजानाम् Prajânâm, of beings, in creatures. उदयति udayati, arises, awakes from Suṣupti sleep or awakes at the dawn of a new kalpa. एषः Eṣaḥ, this. सूर्यः Sûryaḥ, Sun, the jîva compared to the Sun.

8. He, this Sun, arises, the Self of all forms, full of rays, the omniscient, the final end, the light, the one, the heat-giver, the thousand-rayed, the life of all beings, existing in a hundred ways.—8.

MADHVA'S COMMENTARY.

The Vâyu dwelling in the Sun takes up all the spirits of various quarters and makes them enter into his rays. The spirits or the Prâṇas of the east are Indra and the rest, of the south, are the Yama and the rest, of the west, are the Varuṇa, and the rest, of the north, are the Soma, and the rest: Seṣa and Mitra are the prâṇas of the nadir, Vindra and Kâma of the zenith. Four are in each quarter, counting their consorts and the intermediate quarters.

(*Note.*—Thus Indra and his consort, and the ruler of the Intermediate quarter and his consort are in the east. So on with other quarters).

The All-form, the radiant, the omniscient, the highest goal, the one-light, the heat-giver, the thousand-rayed, exi ting in hundred ways, the life of (all) creatures, (behold !) this Sun arises.—(Râmânuja School).

In obedience to Hari, the Omnipresent, the Omniscient, the Supremely desired, the Light, the Second-less, the all-nourisher, (behold) this (jîva) the (real) life in all creatures of hundreds of kinds, having thousand rays (of intelligence) arises (from its Suṣupti or Pralayic sleep) (like another) Sun.—(Râmânuja School).

MANTRA 9.

संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च । तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते ॥ त एव पुनरावर्तन्ते तस्मादेते ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते । एष ह वै रयिर्यः पितृयाणः ॥ ६ ॥

संवत्सर: Samvatsara, a year ; the Supreme Self in the form of continuous break-less Time. वै Vai, verily. प्रजापति: Prajâpatih, the Lord of creatures ; Hiranya-garbha. तस्य Tasya, his. अयने Ayane, two Paths or courses. दक्षिणं Dakṣiṇam, southern. च Cha, and. उत्तरं Uttaram, northern. च Cha, and. तत् Tat, that, therefore, in them (Brahmanas, &c.) amongst them (the aspirants). ये Ye, who. ह Ha, verily. वै Vai, indeed. तत् Tat, that (karma). इष्टापूर्ते Iṣṭâpûrte, religious (sacrifices, &c.) and good (secular) acts ; sacrifices and gifts. Ishta-Desire : Pûrta, fulfilment. कृतम् Kritam, done, accomplished. Work ; goal or deed. इति Iti, alone. उपासते Upâsate, perform, desiring the fruits ; worship. ते Te, they (the Devotees of sacrifices and good deeds.) चान्द्रमसम् Chândramasam, the lunar. एव लोकं Eva-lokam, only the world. अभिजयन्ते Abhijayante, fully attain, reach. ते Te, they (who have reached moon). एव Eva, alone (and not others) पुन: Punaḥ, again (in another birth). आवर्तन्ते Âvartante, return (to this earth and are born, according to their Karmas). तस्मात् Tasmât, therefore. एते Ete, these (followers of Karma Path). ऋषय: Ṛiṣayaḥ, sages, seers, short-sighted. प्रजाकामा: Prajâkâmâḥ, desirous of offspring. Desirous of small fruits like svarga, &c. दक्षिणं Dakṣiṇam, the southern (leading to the moon the path of smoke, &c.) प्रतिपद्यन्ते Pratipadyante, obtain. एष Eṣa, this (moon, world). ह Ha, verily. वै Vai, indeed. रयि: Rayiḥ, rayi, food, the place of objective enjoyment. य: Yaḥ, which. पितृयाण: Pitṛi-yâṇa, pitṛiyâṇaḥ, the Path of the Pitṛis.

9. The Year is *as* the Lord of Beings. Of it there are two Paths, the northern and the southern : they who perform acts, desiring fulfilment, reach the path of the moon, and return again : those knowing ones, desirous of offspring, obtain the southern path ; this Path *is that* of Pravṛitti and *is called* the Pitṛiyâna.—9.

Note.—The Great Year verily is the Lord of creatures, of it, there are two Halves—the downward arc and the upward. Among them the egos who think "that the fulfilment

of Desires is their work" they only enter into the downward sweep or the lunar world, htey alone again come back to acquire experience, being new souls. Therefore these souls because desiring to procreate, enter the Downward Path of evolution. This Path is verily Rayi, Matter, which is called Pitṛi-yâna.

Among the aspirants, those who desire offspring, desire fruit other than the mokṣa, who perform sacrifices, and make gifts—namely who are devoted to Karma, go by Pitṛi-yâna, the southern Path. They reach the Lunar World. When the reward of the Karma is enjoyed, they come back for re-incarnation. As Rayi is the presiding deity of the moon, they are under the moon. Thus Rayi is the Pitṛi-yâna.

MANTRA 10.

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययात्मानमन्विष्यादित्यमभिजयन्त एतद्वै प्राणानामायतनमेतदमृतमभयमेतत्परायणमेतस्मान्न पुनरावर्तन्त इत्येष निरोधस्तदेष श्लोकः ॥ १० ॥

अथ Atha, next. उत्तरेण Uttareṇa, by the upward or northern. तपसा Tapasâ, by austerity. ब्रह्मचर्येण Brahmacharyeṇa, by celibacy. श्रद्धया Śraddhayâ, by faith. विद्यया Vidyayâ, by knowledge. आत्मानम् Âtmânam, the Self, the Prâṇa, the Sun, the upholder of the universe. The Supreme Self. अन्विष्य Anviṣya, having sought, or known. आदित्यं Âdityam, the Sun. अभिजयन्ते Abhijayante, obtain. एतत् Etat, this. वै Vai, verily. प्राणानाम् Prâṇânâm, of Prâṇas or senses of all living beings, like Indra, &c. आयतनम् Âyatanam, the reservoir, the support of Indra, &c. एतत् Etat, this. अमृतम Amṛitam, immortal, free from nescience; indestructible. अभयम् Abhayam, fearless, (no fear of rebirth, or like moon, the fear of increase and decrease). एतत् Etat, this. परायणं Parâyaṇam, the Great Path or goal. The refuge (even of the) Great ones (or Muktas). एतस्मात् Etasmât, from this. न Na, not. पुनरावर्त्तन्ते Punarâvartante, again they do (not) return. इति Iti, thus. एषः Eṣaḥ, this. निरोधः Nirodhaḥ, obstacle (to rebirth). The cessation. The Ring Pass Not, cessation (of experiences), destruction (of Desires), liberation. The stopper from rebirth of those who have reached Him. तत् Tat, about it (the two Paths). एषः Eṣaḥ, this (following). श्लोकः Ślokaḥ, (is a) hymn.

10. Others again by tapas, by Brahmacharya, by earnestness, by knowledge, having known the Self, obtain the Sun by the northern path; this verily is the container of all beings, this is the Indestructible, this is the Fearless, (or this is the Supreme path): from this they return not, for it is cessation. Of that there is this verse.—10.

Note.—Next (after acquiring the experiences of the downward sweep, these egos) through the upward are, through austerity, celibacy, faith, knowledge, seeking the Self, enter the Sun. This verily is the reservoir of all Prâṇas. That is Immortal, Fearless, the goal of the Great ones, from this they do not come back. This is the Nirodha or cessation. About it is this verse.

MANTRA II.

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ॥
अथेमे अन्य उपरे विचक्षणं सप्तचक्रे षडर आहुरर्पितमिति॥११॥

पञ्चपादं Panchapâdam, Five-footed. Five seasons are five feet. The five years called Samvatsara, Parivatsara, Idâvatsara, Anuvatsara, Vatsara, Or Time, Agni, Âditya, Chandramâ, and Vâyu. पितरं Pitaram, Father, Creator of all. Protector of creatures. द्वादशाकृतिं Dvâdaśâkritim, Twelve-faced or limbed. The twelve months. The Devas of the twelve months are his faces or form. दिवः Divaḥ, beyond, or than the Dyu world; *i.e.*, beyond Bhûḥ and Bhuvaḥ; *i.e.*, in the third world or Swar; beyond the antariksa: (beyond) Heaven or Svarga आहुः Âhuḥ, they say (the knowers of Time) or some karmavâdins. परे Pare, in another, in the high, or summit, on the other side, somewhat towards south. अर्धे Ardhe, place. पुरीषिणम् Purîṣiṇam, having water. The cause of rain. Purîsa is the name of that covering of the cosmic egg (Brahmâṇḍa) which is in contact with the region of gold. He who dwells in Purîsa is called Purîṣin. अथ Atha, on the other hand. इमे Ime, these (knower of Time-cycles.) अन्ये Anye, other (than those mentioned above.) The jñânins as opposed to the above. उ U, also, or, certainly, but. परे Pare, others (qualifying anye). Excellent; somewhat towards north. On the other side. विचक्षणं Vichakṣaṇam, all-wise; omniscient, skilful, free from all accidents, skilfully fixed; immoveably the wise, jñânins. सप्तचक्रे Saptachakre, in the seven-wheeled; the (seven-horsed sun; the seven chhandas, *i.e.*, Gâyatri, Triṣṭubh, Jagatî, Anuṣṭubh, Paṅkti, Brihatî, and Kakudmatî. Or the reading may be "sarpa" serpent: in the serpent-wheel or cycle, *i.e.*, moving like the undulatory snake). (The seven Planets), seven-horsed. षडरे Saḍare, in six-spoked, the six seasons. आहुः Âhuḥ, (they) say. अर्पितम् Arpitam, placed, founded, inserted, fixed, settled, residing. इति Iti, thus. See Rig Veda, I. 164. 12, for this mantra.

11. Some (performers of Kâmya works) say (that the place they reach is that presided over by the God of Rain)—Purîṣin (situated somewhat towards the) south of the Heaven, which the Sun, the five-footed, twelve-faced Protector, crosses over in his southern course seated in his seven-horsed, six-spoked (car). But the others (the jñânins) say that (their place is) on the other side of Heaven (which the Sun crosses when in the north).—11.

Some (karma-vâdins) call him the five-footed Father with twelve-faces (or forms), dwelling in Purîṣa, in a high place beyond the Dyu (Heaven). But while these others call him the omniscient, seated in an excellent seven-wheeled, and six-spoked (chariot).

Some call Him "Purîṣin" the Father, having five feet and twelve forms, dwelling beyond the Heaven, in a high place; whilst these other excellent (people) call Him "Vichakshaṇa" seated in a seven-horsed, six-spoked chariot. -(Râmânuja School).

Some call him (the Year) the father: moving with five-feet, twelve-faced, living beyond and in the higher place, with water. Others (again call) him all-wise set with seven wheels, having six spokes.

[I have given above the meaning generally ascribed to this verse by the commentators. But may not the five-footed father mean the Prâṇa having five feet or modes of motion, namely, prâṇa, apâna, vyâna, samâna and udâna—the sensory, the assimilative, the circulatory, the respiratory and the hypnotic functions. See Chapter II, v. 3. The six spokes are also mentioned in that chapter further on in verse 6; namely, Rik, Yajuṣ, Sâman, Yajña, Kṣattra, and Brahma. The twelve faces are the twelve aspects of Prâṇa in the tweleve kinds of souls or Jîvas. The seven wheels are the seven laya centres through which the Prâṇa passes. If it be applied to the year metaphorically, then the year should mean Brahmâ's year, one Cyclic period of manifestation. This manifestation takes place on five planes; it has twelve aspects and seven incarnations of the wheels and spokes.]

MANTRA 12.

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः शुक्लः प्राण-स्तस्मादेते ऋषयः शुक्ल इष्टं कुर्वन्तीतर इतरस्मिन् ॥ १२ ॥

मासः Mâsaḥ, month (of thirty days.) वै Vai, verily. प्रजापतिः Prajâpatiḥ, Lord of creatures. तस्य Tasya, its. कृष्णपक्षः Krisṇapaksaḥ, Dark-half, the waning fortnight of the moon. एव Eva, indeed, alone. रयिः Rayiḥ, Rayi. शुक्लः Śuklaḥ, white. प्राणः Prâṇaḥ, prâṇa. तस्मात् Tasmât, therefore (because they see the preponderance of Prâṇa in the white half). एते Ete, these. ऋषयः Riṣayaḥ, seers (of Mantras), wise. शुक्ले Śukle, in the white half. इष्टं Iṣṭam, sacrifices, all auspicious works. Worship of Prâṇa without desire of fruit. कुर्वन्ति Kurvanti, do, perform इतरे Itare, others, (not seers, but ignorant). इतरस्मिन् Itarasmin, in the other half The Kâmya works are performed in dark half: the niṣkâma works in the bright half.

12. The month is verily the Lord of creatures; its dark half indeed is Rayi, its bright half is Prâṇa. Therefore these seers perform all auspicious works in the bright half; the ignorant others, in the dark other half.—12

Note.—The Lord of Beings *is as* the month: the dark fortnight of it *is as* Prakriti, the light fortnight *is as* Puruṣa. Hence wise ones perform sacrifices in the light half, others in the other half.

MADHVA'S COMMENTARY.

The Lord dwells in the year: in the winter half dwells His Sarasvatî aspect, in the northern or summer half, His Prâṇa aspect. The Lord dwells in the month. In the Bright fortnight is His Prâṇa aspect, in the Dark fortnight, is His Saraswatî aspect. The Lord dwells in the day and night. His Prâṇa aspect is in the day, His Saraswatî aspect is in the night.

MANTRA 13.

अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः प्राणं वा एते प्रस्कन्दन्ति । ये दिवा रत्या संयुज्यन्ते ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥ १३ ॥

अहोरात्र: Ahorâtraḥ, day and night (a period of thirty Muhûrtas whose duration is different in the cases of men, Pitṛis, Devas and Brahmâ). वै Vai, verily. प्रजापति: Prajâpatiḥ, Lord of creatures. तस्य Tasya, its (Day-Night). अह: Ahaḥ, day. प्राण: Prâṇaḥ, prâṇa. एव Eva, indeed. रात्रि: Râtriḥ, night. रयि: Rayiḥ, Rayi. प्राणम् Prâṇam, prâṇa, life, vitality. वै Vai, verily. एते Ete, those. प्रस्कन्दन्ति Praskandanti, discharge, omit; dry up, force out, expel. ये Ye, who. दिवा Divâ, in the day time. रत्या Ratyâ, by intercourse with women. संयुज्यन्ते Saṃyujyante, are connected. ब्रह्मचर्यम् Brahmacharyam, celibacy. एव Eva, certainly, indeed. तद् Tad, that. यद् Yad, which. रात्रौ Râtrau, in night time. रत्या Ratyâ, by intercourse. संयुज्यन्ते Saṃyujyante, are connected.

13. Day-and-Night is verily the Lord of creatures. Its day (portion is) Prâṇa indeed, and night is Rayi. Verily those waste their vitality who enjoy love by day. Indeed it is celibacy who enjoy love by night.—13.

Note.—To complete the context we must insert after "night is Rayi," the following, "The husband-and-wife is Lord of creatures. The husband is Prâṇa, the wife is Rayi."

MANTRA 14.

अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः प्रजाः प्रजायन्त इति ॥ १४ ॥

अन्नं Annam, food. वै Vai, verily. प्रजापति: Prajâpatiḥ, Lord of creatures. ततः Tataḥ, from that (food). ह Ha, verily. वै Vai, indeed. तत् Tat, that. रेत: Retaḥ, seed or semen. तस्मात् Tasmât, from (semen). इमा: Imâḥ, these. प्रजा: Prajâḥ, creatures. प्रजायन्ते Prajâyante, are born. इति Iti, thus.

14. Food verily is Lord of creatures, from it verily is produced the seed, from it all these creatures are produced.—14.

MANTRA 15.

तद्ये ह तत्प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते । तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥ १५ ॥

तत् Tat, there (in this world). Among creatures. ये Ye, who. ह Ha, indeed. वै Vai, verily. तत् Tat, that (above-mentioned). प्रजापतिव्रतं Prajâpativratam, the vow of Prajâpati: the approaching the wife in due season, as Prajâpati Manu did with Śatarûpâ. Eating (vrata=vṛita=bhakṣaṇa) of food (prajâpati of the last verse). Given to consumption of food in a large quantity, and devoid of abstemiousness. The works (vrata) of Prajâpati. चरन्ति Charanti, follow, know. ते Te, they. मिथुनं Mithunam, pair, male and female: beings. Fathers of good children. उत्पादयन्ते Utpâdayante, produce. तेषाम् Teṣâm, theirs. एव Eva, indeed. एष: Eṣaḥ, this. ब्रह्मलोक: Brahmalokaḥ, brahma-world. Moon-world. Satya loka. येषां Yeṣâm, whose. तप: Tapaḥ, austerity, the vow of a Snâtaka, mind and sense-control. ब्रह्मचर्यम् Brahmacharyam, celibacy. येषु Yeṣu, in whom (followers of Nivṛitti Path). सत्यं Satyam, Truthfulness. प्रतिष्ठितम् Pratiṣṭhitam, is established, firmly fixed as a law.

15. Among them verily, those indeed, who know the abovementioned works of God (prajâpati) become fathers of good children ; by them alone (is attainable) this Satya-loka,—by them, who practise austerity and celibacy, in whom truth is fixed as a law—15.

Note.—Here verily who follow the above law of Prajâpati (law of procreation) they alone produce pairs. Theirs indeed is this Moon-world. Theirs is that Brahma-world—theirs in whom no crookedness or falsehood or deceit doth reside and who practise austerity and celibacy, and in whom truth is firmly established.

MADHVA'S COMMENTARY.

The Lord Viṣṇu dwells in the husband and wife—Vâyu dwells in the husband, Sarasvatî in the wife. He who knows thus gets Release. Thus we find in the Prajâpati Saṃhitâ.

MANTRA 16.

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति ॥ १६ ॥

इति प्रथमः प्रश्नः ॥ १ ॥

तेषाम् Teṣâm, theirs (devotees of austerity, celibacy and truth). असौ Asau, that (above-mentioned Sun-Path). विरजः Virajaḥ, Rajas-free, pure, unalloyed, free from increase and decrease like the moon. Non-Prâkṛitic. Faultless. ब्रह्मलोकः Brahmalokaḥ, Brahma-loka. न Na, not. येषु Yeṣu, in whom. जिह्मं Jihmam, crookedness. अनृतं Anṛitam, not-righteousness, falsehood. न Na, not. माया Mâyâ, hypocrisy : dissimulation, deceit. च Cha, and. इति Iti, thus.

16. Theirs is that pure Brahma-loka—theirs in whom there is no crookedness, nor falsehood, nor any dissimulation.—16.

Note.—Thus the First Praśna describes the Seven Prajâpatis or Creative Logoi arranged in a descending order, and each giving rise to a pair. These seven Prajâpatis and the pairs belonging to them are shown below :—

Prajâpatis.	*Name.*		*Pair.*
First Prajâpati	... The Great Cause	... The Prâṇa	... The Rayi.
Second ,,	... The Great Space	... The Sun	... The Moon.
Third ,,	... The Great Time	... The Ascending Arc	... The Descending Arc.
Fourth ,,	... The Manu or Month	... The Bright half	... The Dark half.
Fifth ,,	... The Day-Night or Deva	... The Day	... The Night.
Sixth ,,	... The Husband-Wife or Man	The Husband	... The Wife.
Seventh ,,	... The Food or Mineral, &c.	The Sperm	... The Germ.

The above hierarchy of seven shows how these Prajâpatis have each their respective spheres : from the guardian angels of the Physical plane and of the human and the Deva, planes, and then the plane of the Manus or Riṣis, the plane of the Year or the Great Time or the Planetary Logoi, the plane of the Great Space or Âdityas, the sons of Infinity or the Solar Logoi of different solar systems, and the last plane of the Most High or the Absolute or Viṣṇu.

SECOND PRASNA.

MANTRA 1.

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ ॥ भगवन्कत्येव देवाः प्रजां विधारयन्ते कतर एतत्प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥१॥

अथ Atha, then, next. ह Ha, indeed. एनम् Enam, him (Pippalâda). भार्गवः Bhârgavaḥ, Bhârgava. वैदर्भिः Vaidarbhiḥ, of Vidarbha. पप्रच्छ Paprachchha, asked. भगवन् Bhagavan, O Master! O Venerable One! कति Kati, how many. एव Eva, indeed. देवाः Devâḥ, gods, senses, organs. प्रजां Prajâm, creatures. विधारयन्ते Vidhârayante, uphold. कतरे Katare, how many of them (whether Devas or non-Devas). एतत् Etat, this (body). प्रकाशयन्ते Prakâśayante, manifest, illumine. That is, through the instrumentality of what Devas, does the Lord *preserve* these creatures, and make them *know* the external world. कः Kaḥ, who. पुनः Punaḥ, again. एषां Eṣâm, among these (Devas), who support and illumine. वरिष्ठः Variṣṭhaḥ, the greatest. इति Iti, thus.

1. Then Bhârgava Vaidarbhi asked him, "O Master, how many Divinities support the creatures, how many of them illumine them. And again who amongst them is the highest."—17.

Note.—The question is three-fold. What energies or devas *support* the body; what energies or devas *illumine* it or are involved in the acts of sensation and cognition. Lastly, what is the highest. In the first chapter, it was taught that the Lord created all including Prâṇa and Rayi. After the creation, comes *preservation*. The questions that now follow relate to this. The Prâṇa has been declared to be the *best*, that statement would be *establishsd* now in the subsequent questions and answers.

MANTRA 2.

तस्मै स होवाचाकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनश्चक्षुः श्रोत्रं च । ते प्रकाश्याभिवदन्ति वयमेतद्बाणमवष्टभ्य विधारयामः ॥ २ ॥

तस्मै Tasmai, to him. सः Saḥ, he (Pippalâda). ह Ha, indeed. उवाच Uvâcha, said. आकाशः Âkâśaḥ, Ether. The deva presiding over ether. This is illustrative of earth, &c., *i.e.*, the deities of all elements subtle and gross.—All tattva devas. ह Ha, indeed. वै Vai, verily. एषः Eṣaḥ, this. He supports the creatures. देवः Devaḥ, Deva. "Swift-moving." वायुः Vâyuḥ, air. The elemental air. अग्निः Agniḥ, fire. आपः Âpaḥ, water. पृथिवी Pṛithivî, earth. वाक् Vâk, speech (and the four other organs of action—hand, feet, rectum, membrum (virili). मनः Manaḥ, mind, the inner organ—the four-fold antaḥkaraṇa.

चक्षुः Chakṣuḥ, the eye. श्रोत्रं Śrotram, the ear. च Cha, and. ते Te, they. The two kinds of the devas—those who support and those who illumine. प्रकाश्य Prakâśya, having manifested (their greatness) *openly*, loudly. Another reading is prakâśyâḥ 'luminous' अभिवदन्ति Abhivadanti, *dispute* among themselves: began to *speak*, compete with each other. The force of *abhi* is to denote "loudly." वयम् Vayam, we. एतत् Etat, this. बाणं Bâṇam, *reed, shaft, body, lit.*, that which *carries* bad odour, or that which undergoes *decomposition; arrow*. अवष्टभ्य Avaṣṭabhya, supporting, entering into. विधारयामः Vidhârayâmaḥ (we) uphold and manifest.

2. To him he said: Ether verily, and this always moving the air, fire, water, earth, speech, mind, eye and ear (are the Devas). They, the Shining Ones once loudly disputed with each other saying: We (alone) uphold this body, by supporting it—18.

Note.—The dhâraka or the Supporter is Âkâśa or the divinity of ether or space; so also vâyu, fire, &c. These are the substances which support the body—they are the dhâraka devatâs. They here refer to the five dense elements and their subtle Tanmâtras. The prakâśa devas are the eye, ear, &c., the devas of sight, hearing, &c. The Vâyu of this verse means the elemental air, and not the first-born or the chief Prâṇa.

MADVA'S COMMENTARY.

In this verse by Vâyu is meant the elemental air: while Prâṇa denotes the chief air or the first-begotten.

MANTRA 3.

तान्वरिष्ठः प्राण उवाच मा मोहमापद्यथाहमेवैतत्पञ्चधात्मानं प्रविभज्यैतद्बाणमवष्टभ्य विधारयामीति ॥ ३ ॥

तान् Tân, to them (thus conceited). वरिष्ठः Variṣṭhaḥ, the sepreme, the best, the principal. प्राणः Prâṇaḥ, Prâṇa. उवाच Uvâcha, said. मा Mâ, do not. मोहम् Moham, delusion, wrong knowledge, thinking that you are the supporter and illuminer. आपद्य Âpadya, fall into. अथ Atha, because. अहम् Aham, I. एव Eva, alone. एतत् Etat, this (self). पञ्चधा Pañchadhâ, in five ways (by dividing myself into Prâṇa, Apâna, Vyâna, Samâna and Udâna). आत्मानं Âtmânam, myself. प्रविभज्य Pravibhajya, having divided एतत् Etat, this. बाणम् Bâṇam, body. अवष्टभ्य Avaṣṭabhya, supporting. विधारयामि Vidhârayâmi, uphold. इति Iti, thus.

3. The chief Prâṇa said to them, "Do not fall into (this) error. I indeed, dividing this self (of mine) into five parts, uphold this body by supporting it." They, however, did not believe him—19.

Note.—The chief Prâṇa spoke to them who were thus contending, "Why have you fallen into this error, each thinking that he supports or illumines this body. It is I, who dividing myself five-fold in this body, support it aud illumine it." The other Devas however did not believe him.

MANTRA 4.

तेऽश्रद्दधाना बभूवुः सोऽभिमानादूर्ध्वमुत्क्रमत इव । तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते । तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रतिष्ठन्ते । तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा एवोत्क्रामन्ते एवमस्मिंश्च प्रतिष्ठमाने सर्वा एव प्रतिष्ठ त एवं वाङ्मनश्चक्षुः श्रोत्रं च । ते प्रीताः प्राणं स्तुन्वन्ति ॥ ४ ॥

ते Te, they (ether, &c). अश्रद्दधानाः Aśraddadhânâḥ, disbelievers. बभूवुः Babhûvuḥ, became. सः Saḥ, he (the Principal Prâṇa). अभिमानात् Abhimânât, through pride or wounded self-respect; from the body; abhimâna means body, because it is the chief object of one's self-conceit. ऊर्ध्वम् Ûrdhvam, upwards (above the 108 vital centres). उत्क्रामतः Utkrâmataḥ, going out. इव Iva, as if. तस्मिन् Tasmin, in him (By Prâṇa's). By his (case absolute). उत्क्रामति Utkrâmati, going out. अथ Atha, then. इतरे Itare, others. सर्वे Sarve, all. एव Eva, indeed. उत्क्रामन्ते Utkrâmante, began to go up or out. तस्मिन् Tasmin, in him. च Cha, and. प्रतिष्ठमाने Pratishthamâne, remaining. सर्वे Sarve, all. एव Eva, indeed. प्रतिष्ठन्ते Prâtisṭhante, remain. तत् Tat, that, there. यथा Yathâ, as. मक्षिकाः Makṣikâḥ, bees: the honey making bees. मधुकरराजानम् Madhukara Râjânam, bee-king. The Queen bee. उत्क्रामन्तं Utkrâmantam, going out. सर्वाः Sarvâḥ, all. एव Eva, indeed. उत्क्रामन्ते Utkrâmante, go out. तस्मिन् Tasmin, in him, by his. च Cha, and. प्रतिष्ठमाने Pratisṭhamâne, remaining. सर्वाः Sarvâḥ, all. एव Eva, certainly. प्रतिष्ठन्ते Pratisṭhante, remain. एवं Evam, thus. वाक् Vâk, speech. मनः Manaḥ, mind. चक्षुः Chakṣuḥ, eye. श्रोत्रं Śrotram, ear. च Cha, and. ते Te, they. प्रीताः Prîtâḥ, being satisfied, or delighted (because convinced of the greatness of Prâṇa, and its sole power to support the body). प्राणं Prâṇam, prâṇam. स्तुवन्ति Stuvanti, praise.

4. They however, did not believe him. He (thereupon) began, as if to go out of the body, moving upwards. As he goes out, all the others indeed begin to go out: on his remaining, all others remain (in the body). As the Queen-bee going out, all bees indeed go out (of the hive) her remaining, all indeed remain, thus (it was with) the speech, mind, eye and ear. They being satisfied praise Prâṇa thus:—

Note.– He *then* through pride, began as if to go out from the body, moving upwards. By his going out, all these indeed began to go out also, for in him all stand. And as all bees go out when the Queen-bee goes out, and all remain when she remains, thus *it is* with speech, mind, eye and ear. They being satisfied praised Life thus.—(Śaṅkara).

When the devas showed their incredulity at the assertion of the chief Prâṇa, the latter, in order to convince them, began, as if, to go out of the body. Madhva takes the word "abhimâna" to mean "body." It generally means 'pride.' According to Śaṅkara, Prâṇa felt hurt when the Devas disbelieved him, and through wounded pride began to go out of the body. According to Madhva, abhimâna has not this meaning.

MANTRA 5.

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुरेष पृथिवी रयिर्देवः सदासच्चामृतं च यत् ॥ ५ ॥

एषः Esaḥ, this (Prâṇa is). अग्निः Agniḥ, fire. तपति Tapati, heats, burns. एषः Esaḥ, this (is). सूर्यः Sûryaḥ, sun (illumines) एषः Esaḥ, this (is). पर्जन्यः Parjanyaḥ, the Rain (rains). (This being). मघवान् Maghavân, Maghavân (protects the creatures). एषः Esaḥ, this (is). वायुः Vâyuḥ, air. एषः Esaḥ, this (is). पृथिवी Prithivî, earth. रयिः Rayiḥ, Rayi (moon). देवः Devaḥ, air. the Shining One. "The Deva, Rayi or Moon." सदसत् Sadasat, Being and non-being; form and form-less. च Cha, and, (Nescience) too. अमृतं Amritam, immortal. The released souls. च Cha, and. यत् Yat, what (is).

5. This as Agni burns, this as the Sun illumines, this as Parjanya rains, Indra this, Vayu this, Earth, Rayi, Deva, form and formless, and what is immortal.—21.

Note.—This Prâṇa is all energy, wherever it is found, whether in the sun, or fire, or rain or wind, or gravity, subtle or gross. He is the Released souls also.

MANTRA 6.

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।
ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ ६ ॥

अरा Arâ, spokes. इव Iva, as. रथनाभौ Rathanâbhau, in the nave of chariot (wheel). प्राणे Prâṇe, in Prâṇa. सर्वं Sarvam, all. प्रतिष्ठितम् Pratisthitam, is established. ऋचः Richaḥ, the Rik Veda. यजूंषि Yajuṃsi, the Yajur Veda. सामानि Sâmâni, the Sâma Veda. यज्ञः Yajñaḥ, the sacrifice. क्षत्रं Ksattram, power, king. ब्रह्म Brahma, wisdom, priest. च Cha, and.

6. As the spokes in the nave of a chariot-wheel, so in Prâṇa are all fixed—the Rik, Yajus and Sama Vedas, the Sacrifice, Power and Wisdom, --22.

MANTRA 7.

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।
तुभ्यं प्राणः प्रजास्त्विमा बलिं हरन्ति यः प्राणैः प्रतितिष्ठसि ॥७॥

प्रजापतिः Prajâpatiḥ, the Lord of creatures, whose body is the Triloki; the Virâṭ. As protector of creatures thou movest in the womb, as Prâṇa and other Vayus, *i.e.*, thou makest the fœtus to grow. As Daksa and others. चरसि Charasi, thou movest or walkest. Causest to grow. गर्भे Garbhe, in the womb (of the cosmic sphere) "thou indeed being in the womb, causest the quickening of the fœtus." त्वम् Tvam, thou. एव Eva, alone. प्रतिजायसे Pratijâyase, art born (as son, &c,), Thou alone dost the act of reproduction, *i.e.*,

emittest the child from womb. तुभ्यं Tubhyam, for thee or thine are these creatures. प्राण Prâṇa, O Prâṇa. प्रजाः Prajâḥ, creatures. तु Tu, verily. इमाः Imâḥ, these (all Devas and the rest). बलिं Balim, offering. हरन्ति Haranti, bring. यः Yaḥ, who. प्राणैः Praṇaiḥ, by Prâṇâs. प्रतितिष्ठसि Pratitiṣṭhasi, dwellest, sittest (divided into parts)

7. As the creator-of-beings thou quickenest (the fœtus) in the womb, and thou alone expellest (it from the womb when grown). Thine, O Prâṇa! are these creatures and they bring offering (for thee), who with the (other) life-currents dwellest (in the body).—23.

Note.—In the previous two mantras, the Prâṇa has been eulogised in the third person. Now he is directly addressed. Thou, O Prâṇa! art the Prajâpati such as Dakṣa, &c. Thou movest in the womb and quickenest the fœtus: and thou helpest the coming out of the Jîva from the womb. Thine are all these Devas and other creatures, because thou dwellest in the body and supportest it through the subordinate prâṇas, like the Devas of the eyes, &c.

The reading in Madhva's text is slightly different. In the second line there is तुभ्यं प्राण प्रजास्त्विमाः यत् प्राणैः प्रतितिष्ठसि । "O Prâṇa! these creatures are thine, because thou dwellest in and supportest the body through the other prâṇas."

MANTRA 8.

देवानामसि वह्नितमः पितृणां प्रथमा स्वधा ।

ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ ८ ॥

देवानाम् Devânâm, of the Devas (Indra, &c.) असि Asi, thou art. वह्नितमः Vahnitamaḥ, the best carrier of offerings. The Divine Fire. पितृणां Pitṛiṇâm, the Pitṛis (like Agniṣvâtta, &c.) प्रथमा Prathamâ, the first, the best carrier of Svadhâ offerings. स्वधा Svadhâ, Svadhâ oblation, thou even art the principal carrier of Svadhâ offering to the Pitṛis. *Lit.* स्व "self"; धा "to run"—self impulses, emotional impressions. ऋषीणां Ṛiṣiṇâm, of the Ṛiṣis or senses like sight, &c., or the word should be read with atharvângirasâm—*i e.* atharvângirasâm ṛiṣiṇâm. चरितं Charitam, action, event, good conduct. सत्यम् Satyam, true, true words. अथर्वाङ्गिरसाम् Atharvângirasâm, of Atharva-angirasa, of the body, the etheric (atharva) body (añga) fluid (rasa) or etheric (atharva from *athar*-'fire') fiery (angiras-fire): etheric-fiery senses. असि Asi, thou art.

8. Thou art the best carrier (of havis, oblations) to the Devas (in the Svarga) and of the Svadhâ, oblation to the Pitṛis (in the Pitṛiloka); thou art the good conduct and the true speech of the Ṛiṣis Atharva-Aṅgiras (on earth)—(or thou art the carrier of true impressions to the senses of the body of etheric-life-fluid on earth)—24.

Note.—Thou art the best carrier, as the Prâṇic mental atom, the *thought*-impressions called Svâhâ, to the Devas in Devachan, thou art the best carrier as the Prâṇic astral atom the *desire* impressions called the Primeval Svadhâ to the Pitṛis in the astral world, thou art the best carrier of the impressions of the true events on the Physical Plane to the astro-etheric senses of man on the earth.

MANTRA 9.

इन्द्रस्त्वं प्राणतेजसा रुद्रोऽसि परिरक्षिता ।
त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ ९ ॥

इन्द्रः Indraḥ, Indra, Supreme Lord. त्वं Tvam, thou. प्राण Prâṇa, O Prâṇa. तेजसा Tejasâ, by heat, or splendour: in energy, in destruction. रुद्रः Rudraḥ, Rudra (the destroyer, the cause of weeping). असि Asi, thou art. परिरक्षिता Pariraksitâ, all-guardian, all protector (through thy beneficent aspect). त्वम् Tvam, thou. अन्तरिक्षे Antarikṣe, in firmament, in space, in heaven. चरसि Charasi, walkest, wanderest. सूर्यः Sûryaḥ the sun. The heat of the sun comes from Prâṇa, so also of other stars. ज्योतिषां Jyotiṣâm, of luminaries, of stars, as the sun the best of illuminers. पतिः Patiḥ, the Lord, the chief. The superiority of the sun over planets is through Prâṇa.

9. Thou art Indra the great ruler, O Prâṇa, in thy splendour. As destroyer, thou art Rudra. Thou art even the All-Preserver. In heaven, thou movest as the Sun, the Lord of all lights—25.

Note—O Prâṇa! Thou art the powerful Indra in thy splendour. Thou art Rudra—the beneficent All-protector. Thou art Vâyu, the mover in the firmament. Thou art the heat of the sun, and the light that illumines all planets. Thou art the Lord of all lights.

MANTRA 10.

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।
आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ १० ॥

यदा Yadâ, when. त्वम् Tvam, thou (becoming the Rain-giver). अभिवर्षसि Abhivarṣasi, rainest on all sides. अथ Atha, then. इमाः Imâḥ, these. [प्राण Prâna (हे प्राण) O Prâṇa! ते Te, thy] or प्राणते Prâṇate, live, become vivified, inhale life. प्रजाः Prajâḥ, creatures (moving and fixed—trees and animals). आनन्दरूपाः Ânandarûpâḥ, joy-formed, full of joy. तिष्ठन्ति Tiṣṭhanti, remain, stay, and dwell. कामाय Kâmâya, desirefull, plenteous. अन्नं Annam, food. भविष्यति Bhaviṣyati, will be. इति Iti, thus.

10. When (as cloud) thou rainest on all sides, then this (whole) creation becomes alive, and dwells full of joy, (thinking) there will be plenteous food—26.

Note—If the reading be "Prâṇa, te," the meaning would be "Then these thy creatures, O Prâṇa, rejoice."

MANTRA 11.

व्रात्यस्त्वं प्राणैकऋषिरत्ता विश्वस्य सत्पतिः ।
वयमाद्यस्य दातारः पिता त्वं मातरिश्वनः ॥ ११ ॥

व्रात्यः Vrâtyaḥ, Un-initiated : (thou being the first, there was no one to initiate thee) *i.e.*, born pure : self-pure. व्रतनिष्ठः Vratanisṭhaḥ, devoted to duty or vows. Immaculate. त्वं Tvam, 'thou. प्राणैकर्षिः Prâṇaikariṣiḥh, O Prâṇa ! Eka-ṛiṣi (the famous Fire of the Atharvans). The sole-seer ; the principal revealer of all Mantras. अत्ता Attâ, *Eater*, enjoyer, destroyer, like Yama, &c. विश्वस्य Viśvasya, of the all, of the universe. सत्पतिः Satpatiḥ, Lord of all existence ; Lord of truth. Protector of the good. Good Lord. वयं Vayam, we (devas like ether, &c.) आद्यस्य Âdyasya, of the eatables, of enjoyables. दातारः Dâtâraḥ, givers. करप्रदाः Karapradâḥ, tribute-givers, homage-givers, servants. पूजकाः Pûjakaḥ, worshippers. पिता Pitâ, father. त्वं Tvam, thou. मातरिश्व Mâtariśva, O Mâtariśva. नः Naḥ, ours. Or Mâtriśvanaḥ may be one word, meaning thou art father of Mâtariśvan, the elemental air.

11. O Prâṇa ! thou art the vow-devoted Ekaṛiṣi, (the Revealer of all the Vedas). Thou art the destroyer of the universe, and art the Lord of all existence as well. We are offerers of oblation (to thee, as thy worshippers). O Mâtariśvan ! Thou art our Father !—27.

Note.—An un-initiate thou O Prâṇa ! but the sole revealer (of all Mantras). Destroyer of all this universe, yet protector of the good. We are mere tribute-givers of all objects to thee. O Mâtariśvan ! thou art our father.

MANTRA 12.

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।
या च मनसि संतता शिवां तां कुरु मोत्क्रमीः ॥ १२ ॥

या Yâ, what. ते Te, thy. तनूः Tanûḥ, body or portion (as apâna vâyu). Form. वाचि Vâchi, in speech and its correlatives Fire and Earth. प्रतिष्ठिता Pratisṭhitâ, *abides*, is established, exists, causes the act of uttering words. या Yâ, what (as Vyâna Vâyu). श्रोत्रे Śrotre, in hearing, (and its correlatives Moon and Âkâṣa). या Yâ, what (as Prâṇa Vâyu). च Cha, and. चक्षुषि Chakṣuṣi, in eye (and Tejas and water and food). या Yâ, what, (as Samâna Vâyu). च Cha, and. मनसि Manasi, in manas. संतता Santatâ, fully spread out ; existing as all-pervading. शिवां Śivâm, auspicious, healthy, peaceful, fixed so that they may not leave their proper posts. तां Tâm, them. कुरु Kuru, do thou, make thou. मा Mâ, do not. उत्क्रमीः Utkramîḥ, go out.

12. What form of thine exists in the speech, what in hearing, and what in the eye and what in the mind is fully spread out, make them auspicious, (and O Prâṇa) do not go out (of this body)—28.

MANTRA 13.

प्राणस्येदं वशे सर्वं त्रिदिवे यत्प्रतिष्ठितम् ।
मातेव पुत्रान्रक्षस्व श्रीश्च प्रज्ञां च विधेहि इति ॥ १३ ॥

इति द्वितीयः प्रश्नः ॥ २ ॥

प्राणस्य Prâṇasya, of Prâṇa. इदं Idam, this (universe of perception). वशे Vaśe, in control. सर्वं Sarvam, all, whole. त्रिदिवे Tridive, in Triloki, in Svarga, &c. यत् Yat, what. प्रतिष्ठितम् Pratiṣṭhitam, abides, exists. माता Mâtâ, mother. इव Iva, like. पुत्रान् Putrân, sons. रक्षस्व Rakṣasva, guard thou. श्रीः Śrîḥ, Fortune, wealth, prosperity. प्रजाधारणशोभां Prajâ-dhâraṇa-śobhám, the glory of maintaining offspring – the procreating power. च Cha, and प्रज्ञां Prajñâm, wisdom. The power of perception. च Cha, and. विधेहि Vidhehi, give thou नः Naḥ, to us. इति Iti, thus.

13. This whole world is under the control of Prâṇa, and even what in Svarga abides. As a mother protects her sons, so protect thou us. Give us bodily and mental vigour.—29.

Note.—The Second Question deals with the powers of Prâṇa. It is this Chief Prâṇa that *supports* the microcosm as well as the macrocosm. He also *illumines* them, and is thus the best of all. This rivalry between the prâṇas and the prâṇa is spoken of in other Upaniṣads also. See Bri. Up. VI. 1. 7 to 13 and Chh. Up. V. 1. The superiority of Prâṇa is thus a well established fact and to all devotees this only Saviour, this Eka-Ṛiṣi must always be an object of fervent love and gratitude.

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THIRD PRASNA.

MANTRA I.

अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ । भगवन्कुत एष प्राणो जायते कथमायात्यस्मिञ्छरीर आत्मानं वा प्रविभज्य कथं प्रतिष्ठते केनोत्क्रमते कथं बाह्यमभिधत्ते कथमध्यात्ममिति ॥ १ ॥

अथ Atha, next. ह Ha, verily. एनम् Enam, him (Pippalâda). कौसल्यः Kausalayaḥ, Kausalya. च Cha, also (called). आश्वलायनः Âśvalâyanaḥ, Âśvalayana. पप्रच्छ Paprachchha, asked. भगवन् Bhagavan, O Master ! O Venerable One ! कुतः Kutaḥ, whence, from what efficient cause. From what Puruṣa or Spirit. एषः Eṣaḥ, this (visible). प्राणः Prâṇaḥ (under five modifications). जायते Jâyate, is born, is produced. How can Prâṇa, possessing such high and glorious powers, be born of any one ? कथम् Katham, how, in what manner. For what purpose. Why such a mighty entity limit itself voluntarily into a human body. आयाति Âyâti, comes, enters, functions. अस्मिन् Asmin, in this (dense). शरीरे Śarîre, body. आत्मानम् Âtmânam, himself (the Principal Prâṇa). वा Vâ, or. प्रविभज्य Pravibhajya, having divided. कथम् Katham, how. प्रतिष्ठते Pratiṣṭhate, abides. In what parts of the body, each one resides. केन Kena, by what (particular mode) : or by what subdivision of prâṇa, he takes hold of the Jîva at the time of death and goes out. उत्क्रमते Utkramate, goes out (of this body). कथं Katham, how, by what particular aspect of prâṇa. बाह्यं Bâhyam, external, (physical and celestial, *i.e.*, the adhibhûta and adhidaiva functions). अभिधत्ते Abhidhatte, upholds. कथम् Katham, how. अध्यात्मम् Adhyâtmam, physiological. इति Iti, thus.

10. Next Kausalya (called) also Âśvalâyana asked him. O Master ! whence is this Prâṇa born ? How does he enter this body ? How does he abide dividing himself (into five parts) ? By what passage does he go out (of the body) ? How does he uphold the external (world), and how the internal (body) ?—30.

Note.—This chapter shows that the Supreme Lord is not only the creator of the whole universe but as five-fold prâṇa rules the microcosm also.

MANTRA 2.

तस्मै स होवाचातिप्रश्नान्पृच्छसि ब्रह्मिष्ठोऽसीति तस्मात्तेऽहं ब्रवीमि ॥ २ ॥

तस्मै Tasmai, to him. सः Saḥ, he (Pippalâda). ह Ha, verily. उवाच Uvâcha, said. अतिप्रश्नान् Atipraśnân, great questions, deep and difficult questions : questions which are above ordinary understanding : or not fit to ask : about mysteries

that should not be probed into ; good questions पृच्छसि Prichchasi, thou askest. ब्रह्मिष्ठः Brahmiṣṭhaḥ, Brahma-fixed, Brahma-devoted, knowing the Vedas but really ignorant. "Almost a knower of Brahman." Who has studied and reflected over the Vedas, can put such questions. असि Asi, art. इति Iti, thus. तस्मात् Tasmât, therefore. ते Te, to thee. अहम् Aham, I. ब्रवीमि Bravîmi, (will) tell.

2. He replied to him : Thou askest pertinent questions, thou must have reflected over the Vedas to ask such questions. Therefore, I shall answer thee.—31

MANTRA 3.

आत्मन एष प्राणो जायते । यथैषा पुरुषे छायैतस्मिन्नेत-
दाततं मनोधिकृतेनायात्यस्मिञ्छरीरे ॥ ३ ॥

आत्मनः Âtmanaḥ, from the Self: the Supreme Puruṣa, the Indestructible. Another reading is आत्मतः Atmataḥ, "from the Self, *i.e.*, the Supreme Lord." एषः Eṣaḥ, this, mighty Prâṇa even is secreted by the Lord. प्राणः Prâṇaḥ, Prâṇa (five-fold). जायते Jâyate, is born. यथा Yathâ, as. एषा Eṣâ, this. पुरुषे Puruṣe, in man (in the human body). The Jîva. छाया Chhâyâ, shadow. एतस्मिन् Etasmin, in this (Brahma, Prâṇa, causal self). In this Man (Puruṣa). एतत् Etat, this (Prâṇa-thread) This Manas. आततम् Âtatam, is spread out, abides. Totally dependent on the body, through the karma arising from will. मनोधिकृतेन Manodhikritena, by mental act or by thought power, by willing and wishing, or Manas here means the Lord and Manas adhikritena would mean then, "by the command of the Supreme Mind or Brahmaṇ." आयाति Âyâti, enters. अस्मिन् Asmin, this. शरीरे Śarîre, body.

3. From the Supreme Self is born this Prâṇa. As when a man (walks) his shadow (also moves, no distinct effort is made to move the shadow, as in this man) this Manas without any effort is spread over (the whole body), so also the Prâṇa (without any effort) enters this body.—32.

Note.—The Manas and Prâṇas are shadows of the Jîvas. They always accompany the Jîva, therefore no separate cause of the Prâṇas entering the body should be sought.

From the Supreme Self is born this Prâṇa, as this shadow inheres in man so in this Brahmaṇ is this (Prâṇa) spread out. By a mere mental act it enters this body.

From the Supreme Self is born this Prâṇa. As this shadow is entirely dependent on Man, so on this Supreme depend all these Prâṇas. By the command of the Great Mind (God), it enters the body.

MADHAVA'S COMMENTARY.

The words "from the Âtman" mean from the Supreme Âtman, from God as in the Prabhañjana :—"From Viṣṇu came out Vâyu, from Vâyu were produced all other Shining Ones, like prâṇa, apâna, &c. The first-begotten rules and commands them as a king commands his officers. Himself being five-fold, the Lord thus gives salvation to men."

MANTRA 4.

यथा सम्राडेवाधिकृतान्विनियुङ्क्ते । एतान्ग्रामानेतान्ग्रामानधितिष्ठस्वेत्येवमेवैष प्राणः । इतरान्प्राणान्पृथक्पृथगेव संनिधत्ते ॥ ४ ॥

यथा Yathâ, as. सम्राट् Samrât, an emperor, a sovereign. एव Eva, alone. अधिकृतान् Adhikritân, the officials, ministers, विनियुङ्क्ते Viniyuñkte, appoints. एतान् Etân, these. ग्रामान् Grâmân, territories. एतान् ग्रामान् Etân grâmân, these territories. अधितिष्ठस्व Adhitiṣṭhasva, rule ye over, or preside ye over. इति Iti, thus. एवमेव Evameva, so indeed. एषः Eṣaḥ this (supreme). प्राणः Prâṇaḥ, Prâna. इतरान् Itarân, others. प्राणान् Prâṇân, prâṇas, senses. पृथक् पृथक् Prithak prithak, separately. एव Eva, alone. संनिधत्ते Sannidhatte, appoints, ordains.

4. As a king appoints his officers (telling them) "Rule ye over these particular territories," so indeed this Prâṇa directs the inferior prâṇas of the senses to the separate objects.—33.

Note.—The pentad called Prâṇa is of two kinds, the Higher Prâṇa pentad and the Lower Prâṇa pentad. From the Principal Praṇa are born as His children, the Lower Prâṇa pentad. They are separate from the Prâna as individual entities. The Higher Prâṇa pentad is the five-fold aspect of the one and the same Prâṇa. As they are aspects of the chief Prâṇa, they are not separate and distinct from Him. The chief Prâṇa (which always means the Higher pentad) appoints these Lower Prâṇa pentads – prâṇa, apâṇa, vyâna, samâna and udâna—each to his respective organ and function, and Himself guides them. Thus the Apâna aspect of the chief Prâṇa presides over the apâna of the Lower pentad; and so on.

MANTRA 5.

पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रतिष्ठते मध्ये तु समानः । एष ह्येतद्धुतमन्नं समुन्नयति तस्मादेताः सप्तार्चिषो भवन्ति ॥ ५ ॥

पायूपस्थे Pâyûpasthe, in the anus and the generative organ, presiding over the function of defæcation and micturition. अपानम् Apânam, apâna of the lower pentad governed by the Apâna of the Higher. चक्षुःश्रोत्रे Chakṣuḥ śrotre, in the eye and the ear. मुखनासिकाभ्याम् Mukhanâsikâbhyâm, by the mouth and the nose. Going out of the mouth and the nose as expiration and inspiration. प्राणः Prâṇaḥ, prâṇa (the supreme praṇa) the supreme prâṇa of the Higher pentad governs and directs the prâṇa of the Lower pentad in the organs of the eye, the ear, &c. स्वयम् Svayam, himself. प्रतिष्ठते Pratiṣṭhate, presides. मध्ये Madhye, in the middle, in the navel, midway between the Prâṇa sphere and apâna sphere. तु Tu, only. समानः Samânaḥ, the Samâna which equalises the seven humours and divides all food into seven humours. The Samâna aspect of the chief

Prâṇa, governs the samâna of the lower pentad. एषः Esaḥ, this (samâna) हि Hi, because. एतत् Etat, this. हुतम् Hutam, offered (eaten and drunk). अन्नम् Annam, food. समम् Samam, equally or similar. Makes the food eaten, *similar* to the tissues of the body: thus makes out of food tissues like muscles, bones, &c. This power of converting a heterogeneous food to a homogenous mass with that of the body is the function of samâna or the *similar-making* life-energy. नयति Nayati, leads, *i.e.*, makes it a homogeneous mass, and carries it equally to all parts. तस्मात् Tasmât, therefore. Because it equalises the food. एताः Etâḥ, these, the seven lights, *i.e.*, the two ears, the two eyes, the two nostrils and the one mouth or taste, all depend upon the food digested by the gastric fire and carried to them through the nâḍis. सप्त Sapta, seven. अर्चिषः Archisaḥ, lights, the action of the Samâna Vâyu. From the gastric fire arise the seven flames called Kâli, Karâli, Manojavâ, Sulohitâ, Sudhumravarṇâ, Sphulinginî, and, Visvarûchi, *see* Muṇḍaka Upaniṣad, II These are the principal flames, their sub-divisions and ramifications are thousands in the body. The Vyâna flows in them. The seven modifications of the perceptive senses or organs of knowledge are also called seven flames. भवन्ति Bhavanti, become, are produced, manifested.

5. The Apâna Vâyu presides over (1) defæcation and (2) micturition, the Prâṇa itself presides over the (3) sight (4) hearing (5) taste and (6) smelling. In the middle is indeed Samâna so called) because it assimilates all food offered to it. Therefore, these are the seven lights.—34.

Note.—This verse shows the various localities where these vâyus have their residence. The spheres of action of these are thus defined and distinct. Much confusion exists as to the proper functions of these five Vâyus. But from this verse it would appear that apâna is the vegetative or digestive function throwing out the effete matter from the body. Or it may be called the excretory life function. The Prâṇa is the sensory life function, since seeing, hearing, &c., depend upon it. The samâna is the assimilative function, by which the food taken in becomes assimilated to the tissues of the body, and would correspond with the lacteal circulation of the chyle.

MANTRA 6.

हृदि ह्येष आत्मा। अत्रैतदेकशतं नाडीनां तासां शतं शतमेकैकस्यां द्वासप्ततिर्द्वासप्ततिः प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यानश्चरति ॥ ६ ॥

हृदि Hridi, in the heart, where the Prâṇa dwells in the form of Vyâna, there the Jiva also dwells. हि Hi, certainly. एषः Esaḥ, this Jîvâtmâ. आत्मा Âtmâ, Five-fold Prâṇa together with the Self: the Lingâtmâ. अत्र Atra, here (in the heart or in the body). एतत् Etat, this एकशतम् Ekaśatam, one hundred, one hundred and one. नाडीनाम् Nâḍînâm, of the nâḍis. The word "is" should

be supplied here to complete the sentence. तासाम् Tâsâm, amongst them, *i.e.*, out of those nâḍîs. शतम् Śatam, one hundred. शतम् Śatam, hundred. एकैकस्याम् Ekaikasyâm, of each one. The principal one hundred and one nâḍîs, have each a hundred sub-nâḍîs, thus there are 10,100 sub-nâḍis. द्वासप्ततिः Dvâsaptatiḥ, seventy-two; *i.e.*, each sub-nâḍî is divided into 72 sub-branch-nâḍîs; each of it again into 1,000 or each sub-nâḍî is divided into 72,000 sub-branches. प्रतिशाखा Pratiśâkhâ-nâḍî-sahasrâṇi, sub-branch-nâḍîs thousands (each.) भवन्ति Bhavanti, become. आसु Âsu, in them. व्यानः Vyânaḥ, Vyâna. चरति Charati, moves.

6. In the heart verily is this Jîvâtmâ. Here arise one hundred and one nâḍîs. Each one of them has a hundred sub-nâḍîs. Each sub-nâḍî has 72,000 branch nâḍîs. The Vyâna moves in them.—35.

Note.—The phrase 'hṛidi hi eṣa âtmâ" is read by Madhva as part of the last verse, connected with the sentence "these are the seven flames or ray." Does the Jîvâtmâ perceive the external objects by directly coming in contact with them or through some intermediary? The verse answers this, by saying "the Jîvâtmâ is in the heart"—it can never come in direct contact with an external object. The objects are therefore perceived through these seven rays or wires.

The remaining portion of the present mantra describes the vyâna. The description shows that it refers to the circulation of blood, and the nâḍîs are the arteries and capillaries. They are all connected with the heart.

The vyâna would thus correspond to the circulatory function of the blood through the arteries and vein, and its oxygenation in the lungs.

MANTRA 7.

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥ ७ ॥

अथ Atha, next, but. एकया Ekayâ, by one of these 101 nâḍîs, (by suṣumnâ.) ऊर्ध्वः Ûrdhvaḥ, upwards, ascending. उदानः Udânaḥ, Udâna. पुण्येन Puṇyena, by good deeds. पुण्यम् Puṇyam, good, heavenly. लोकम् Lokam, worlds, places. नयति Nayati, leads. पापेन Pâpena, by sin or evil deed. पापं Papam, sinful worlds or hells. उभाभ्याम् Ubhâbhyâm, by both (good and bad). एव Eva, indeed. मनुष्यलोकम् Munuṣyalokam, human world.

7. But by one (of these 101 nâḍîs) the upgoing Udâna leads by virtue of good deeds to the worlds of the good, by sin to worlds of the sinful, by both to the world of the men indeed.—36.

Note.—The udâna function, though a well recognised one, has no physiological centre ascribed to it by modern science. The existence of the suṣumnâ is considered as mythical. But man goes to sleep every day, and the Jîva leaves the body in deep sleep as well as in death. The life-energy that takes the Jîva to the region of deep sleep and out of the body should be recognised as a form of Prâṇa. I have called it the hypnotic function of Prâṇa. It is a distinct and positive function and not a mere negative weariness of the nerves or exhaustion of vitality.

MANTRA 8.

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राणमनुगृह्णानः ॥ पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा यदाकाशः स समानो वायुर्व्यानः ॥ ८ ॥

आदित्यः Âdityah, the Sun, the Being presiding over the Solar orb. The Prâṇa dwelling in the Sun. ह Ha, verily. वै Vai, indeed. बाह्यः Bahyaḥ, external: the Prâṇa that has its source or existence outside: the Cosmic. प्राणः Prâṇaḥ, Prâṇa. उदयति Udayati, arises, goes up. एषः Eṣaḥ, this, external prâṇa. Maṇḍâlâtmâ, the Prana in the Sun. हि Hi, verily. एनम् Enam, this. चाक्षुषम् Châkṣuṣam, belonging to the eye: the prâṇa that has its source or existence in the eye. प्राणम् Prâṇam, Prâṇa. अनुगृह्णानः Anugrihṇânaḥ, benefitting, favouring. Thus the Chief Prâṇa in his aspect of Prâṇa supports the external sun. While this Solar Prâṇa helps the ocular prâṇa by guiding and directing it. पृथिव्याम् Prithivyâm, in the earth, the force of gravity in the earth is the Apâna aspect of the Chief Prâṇa. This regulates the physiological apâna in man. या Yâ, what. देवता Devatâ, Deity, (presiding deity of the earth). सा Sâ, that. एषा Eṣâ, she. पुरुषस्य Puruṣasya, of the Puruṣa. अपानम् Apânam, apâna. अवष्टभ्य Avaṣṭabhya, drawing up, controlling, directs it downwards. अन्तरा Antarâ, in the interval (between the Sun and the Earth): in the middle region. यत् Yat, what. आकाशः Âkaṣaḥ, space. सः Saḥ, that (inter-space). समानः Samânaḥ, Samâna. वायुः Vâyuḥ, the Vayu, atmosphere. व्यानः Vyânaḥ, the Vyâna.

8. (The Cosmic correspondences are).—The sun is (the reservoir) verily of the Cosmic Light or Prâṇa. He rises helping the ocular or the microcosmic prâṇa (to see objects). The goddess who presides over the Earth (is the Cosmic Apâna) and she helps man by attracting downwards the apâna of the person. The space which is between (the Earth and the Sun) is the Cosmic Samâna, (and it helps the samâna inside the man); the atmosphere or Vâyu is Cosmic Vyâna (and helps the vyâna inside the man).—37.

Note.—The Higher Prâṇa Pentad is cosmic, and governs through His five aspects the Lower Prâṇa Pentad in the Microcosm or the Jîva body.

MANTRA 9.

तेजो ह वाव उदानस्तस्मादुपशान्ततेजाः । पुनर्भवमिन्द्रियैर्मनसि संपद्यमानैः ॥ ६ ॥

तेजः Tejaḥ. energy, external fire, the fire that burns and illuminates. ह Ha, verily. वै Vai, indeed. उदानः Udânaḥ, Udâna. तस्मात् Tasmât, therefore. उपशान्ततेजाः Upsântatejâḥ, lost energy: persons whose energy has gone out, debilitated. पुनर्भवम् Punarbhavam, again-born, taking another body, another

birth, *i.e.*, death. इन्द्रियैः Indriyaiḥ, with the senses. मनसि Manasi, in the Manas. सम्पद्यमानैः Sampadyamanaiḥ, entered, merged.

9. The Cosmic Fire verily is Udâna. (It helps the Udâna in man), therefore, when a person becomes exhausted of energy, he goes to another birth, with his sense-faculties merged in the mind.—38.

Note.—The five energies appear to be correlated with the five elements and the five planes. This is a tentative table of these correspondences.

Cosmic.	Micro-cosmic.	Cosmic Plane.	Human Organ.	Element.
PRANA ...	Prâṇa ...	Âtmic or Solar ...	The Light and other senses and optic and other centres of the senses in the brain and the whole brain.	Light (ether or âkâṣa.)
APANA ...	Apâna ...	Earth or physical	The intestines and other excretory organs.	Earth.
SAMANA ...	Samâna ...	Astral or antarikṣa.	The assimilatory organs, *e.g.*, stomach, liver, pancreas and lacteal circulatory vessels.	Water.
VYANA ...	Vyâna ...	Buddhic plane ...	The heart and blood circulatory vessels.	Vâyu or Air.
UDANA ...	Udâna ...	Mental plane ...	The throat (?) ...	Fire.

Thus the five physiological prâṇas may be translated as : 1. Sensory, 2. Excretory, 3. Assimilative, 4. Circulatory, 5. Hypnotic and Respiratory, or ejectory functions.

MANTRA 10.

यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः । सहात्मना यथा संकल्पितं लोकं नयति ॥ १० ॥

यत् Yat, as. यत्चित्तः is a compound word meaning " the state of mind at the time of death." The last modification of the mind-stuff at the time of death. The thought uppermost then. चित्तः Chittaḥ, mind, idea, thought. recollection ; the last thought relating to the deva, animal or other bodies. तेन Tena, with that mind, with that thought foremost एषः Esaḥ, this (jîva at the time of death). प्राणम् Prâṇam, to Prana, to the Supreme Prâṇa. आयाति Âyâti, comes to, approaches. Then all functions, such as thinking, remembering, &c., cease, only respiration goes on : for the jîva is merged in Prâṇa. He comes to the presence of the mukhya or chief Prâṇa. प्राणः : Prâṇaḥ, the Prâṇa. तेजसा Tejasâ, with the energy (of Udâna). युक्तः Yuktaḥ, joined. सह Saha, together. आत्मना Âtmanâ, with the Supreme Self. यथा संकल्पितम् Yathâ Sankalpitam, as desired, as thought. लोकम् Lokam, world, body. नयति Nayati, leads, conducts.

10. As is one's idea at the time of death, such is his next incarnation ; for with that idea uppermost, the jîva approaches the Prâṇa. Then the Prâṇa joined with the Udâna energy, together with the higher self, carries the jîva to that particular world which is desired by it—39.

Note.—The jîva surrounded by the chitta or mental body appears in the presence of the chief Prâṇa at the time of death. The Prâṇa joined with udâna and the Supreme

Self carries the jîva to the region desired and thought by it. The jîva is endowed with a body appropriate to the plane where it goes. The udâna thus ejects the tenant soul from its house, the body. It may be called the ejectory function.

MANTRA 11.

य एवं विद्वान्प्राणं वेद । न हास्य प्रजा हीयतेऽमृतो भवति तदेष श्लोकः ॥ ११ ॥

यः Yaḥ, whoever. एवम् Evam, thus. विद्वान् Vidvân, the knowing, wise, learned. प्राणम् Prâṇam, the Prâṇa. वेद Veda, knows. न Na, not. ह Ha, verily. अस्य Asya, his. प्रजाः Prajâḥ, descendants, dynasty. हीयते Hîyate, are lost, become extinct, cut off. अमृतः Amṛitaḥ, immortal. भवति Bhavati, becomes. तत् Tat, therefore. एषः Eṣaḥ, this (following.) श्लोकः Slokaḥ, verse.

11. The wise one, who knows Prâṇa thus, becomes prosperous, and verily his line never becomes extinct, on this earth, and he becomes immortal. Therefore the (following) verse.—40.

Note.—He who understands this mystery of Prâṇa, gets in this world prosperity—his line never comes to an end or becomes extinct, and he himself after death, becomes a Mukta and thus transcends death.

MANTRA 12.

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा । अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते विज्ञायामृतमश्नुते इति ॥ १२ ॥

इति तृतीयः प्रश्नः ॥ ३ ॥

उत्पत्तिम् Utpattim, origin, origin of Prâṇa from the Supreme Self. आयतिम् Âyatim, the coming, the entrance, coming with the manas into the body. Entering the body at the command of the Supreme. स्थानम् Sthânam, the residence, the seat; the local organs, as the eye, &c. विभुत्वम् Vibhutvam, the pervasion, the agency, the sovereignty as described in verse 4. Pervasion in the Sun, the Earth, Âkâśa, Vâyu and Agni, *i.e.*, the five planes of physical, astral, kâraṇa and Buddhi, &c. च Cha, and (the outgoing of the Udâna). एव Eva, alone. पञ्चधा Pañchadhâ, fivefold. अध्यात्मम् Adhyâtmam, physiological. च Cha, and (physical and celestial). एव Eva, indeed. प्राणस्य Prâṇasya, of the Supreme Prâṇa. The first begotten. विज्ञाय Vijñâya, having known. अमृतम् Amṛitam, immortality, freedom, liberation, mokṣa. अश्नुते Aśnute, enjoys, attains.

12. Having known the origin, the entrance, the localisation and the five-fold sovereignty of Prâṇa, as well as his physiological, physical and celestial aspects, one enjoys immortality, indeed thus knowing, one enjoys immortality—41.

Note.—Having known the origin, the entrance, the localisation and the pervasion of Prâṇa in the Sun, Earth, &c., as well as the ascending of Udâna, and its being five-fold only, not more not less, both in the microcosm and macrocosm, and its physiological (and physical and celestial aspects—knowing these as functions) of Prâṇa alone, and not of the Sun, &c.—one attains immortality, one attains immortality—(Śaṅkara).

FOURTH PRASNA.

MANTRA I.

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ । भगवन्नेतस्मिन्पुरुषे कानि स्वपन्ति कान्यस्मिन् जाग्रति कतर एष देवः स्वप्नान्पश्यति कस्यैतत्सुखं भवति कस्मिन्नु सर्वे संप्रतिष्ठिता भवन्तीति ॥ १ ॥

अथ Atha, next. ह Ha, verily. एनं Enam, him (Pippalâda). सौर्यायणी Sauryâyaṇi, Sauryâyanî. गार्ग्यः Gârgyaḥ, Gârgya. पप्रच्छ Paprachchha, asked भगवन् Bhagavan, O Master! एतस्मिन् Etasmin, in this. पुरुषे Puruṣe, person, (body when it sleeps), the embodied Self. कानि Kâni, what (organs or senses) स्वपन्ति Svapanti, sleep (cease functioning). कानि Kâni, what (organs), divine energies. अस्मिन् Asmin, in this (body when it sleeps or when this jîva goes to sleep). जाग्रति Jâgrati, remains awake, *i.e.*, always functions. कतरः Kataraḥ, who out of these. एषः Eṣaḥ, this. देवः Devaḥ, Deva. By what organ the jiva dreams dreams. स्वप्नान् Svapnân, dreams. पश्यति Paśyati, sees, dreams. कस्य Kasya, whose. एतत् Etat, this (suṣupti). सुखं Sukham, happiness. भवति Bhavati, becomes or is produced. कस्मिन् Kasmin, in whom (in what body or where). नु Nu, indeed a participle expressing a query, doubt, discussion). सर्वे Sarve, all. संप्रतिष्ठिताः Sampratiṣṭhitaḥ, fully established. भवन्ति Bhavanti, become. इति Iti, thus.

1. Next Sauryâyanî Gârgya asked him: "O Master! when this person sleeps, what devas cease functioning and what continue to function. What deva out of these causes dreams to be dreamt? Whose is the experiencing of bliss in a dreamless sleep? In whom are all firmly established?—42.

Note—The word "sleep" includes both the 'dream' and deep dreamless sleep. The question relates to both states. Through the mediation of what deva of the senses does the jîva dream, and whose is the happiness enjoyed in dreamless sleep: for then the jîva is not in contact with any one of the organs of sensation, how does he feel happiness. The dream and the deep sleep are independent of the jîva: nor are they subordinate to the Chief Prâṇa, for He also is a jîva. On whom then do these states depend? The devas, of course, never sleep. The question "What deva dreams dream?" therefore, means 'What deva causes the jîva to dream dream,' for the devas never dream. Though there are many devas in the human body, they are not independent of each other, but act in co-ordination.

In the previous praśnas, the entire universe has been proved to be under the Lord. All beings are under Him, not only in their waking state, but in the dreaming and sleeping states also. This chapter enunciates this truth. It is the jîva that goes to sleep, that dreams dreams or enjoys the rest of the dreamless sleep. The devas that carry on the functions of the body, never sleep—they only cease to function. Some, however, never cease to function even,

MANTRA 2.

तस्मै स होवाच । यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमण्डले एकीभवन्ति ॥ ताः पुनःपुनरुदतः प्रचरन्त्येवं ह वै तत्सर्वं परे देवे मनस्येकीभवति । तेन तर्ह्येष पुरुषो न शृणोति न पश्यति न जिघ्रति न रसयते न स्पृशते नादत्ते नानन्दयते न विसृजते नेयायते स्वपितीत्याचक्षते ॥२३

तस्मै Tasmai, to him. सः Saḥ, he (Pippalâda). ह: Ha, then. उवाच Uvâcha, said. यथा Yathâ, as. गार्ग्य Gârgya, O Gârya! मरीचयः Marîchayaḥ, rays of light. अर्कस्य Arkasya, of the sun. अस्तं Astam, setting (to a place down the visible horizon). गच्छतः Gachchhataḥ, going. सर्वाः Sarvâḥ, all (rays). एतस्मिन् Etasmin, in this (visible). तेजोमण्डले Tejomaṇḍale, light-orb, *i.e.*, the sun. एकी Ekî, one, unification. भवन्ति Bhavanti, become, attain. ताः Taḥ, those (rays). पुनः Punaḥ, again. पुनरुदयतः Punarudayataḥ, of the arising (sun). प्रचरन्ति Pracharanti, spread out (in all quarters). एवं Evam, thus. ह Ha, verily. वै Vai, indeed. तत् Tat, that (sense product). सर्वं Sarvam, all. परे Pare, in the higher. देवे Deve, God. मनसि Manasi, in the mind. एकी Ekî, one-ness. भवति Bhavati, becomes, attains. तेन Tena, therefore. तर्हि Tarhi, then. एषः Eṣaḥ, this. पुरुषः Puruṣaḥ, person (Dense-body). न शृणोति Na Śriṇoti, does not hear. न पश्यति Na Paśyati, does not see. न जिघ्रति Na Jighrati, does not smell. न रसयते Na Rasayate, does not taste. न स्पृशते Na Spriśate, does not touch. न अभिवदते Na Abhivadate, does not speak. न आदत्ते Na Âdatte, does not take up anything. न आनन्दयते Na Ânandayate, does not enjoy. न विसृजते Na Visrijate, does not defœcate. न इयायते Na Iyâyate, does not walk. स्वपिति Svapiti, sleeps [Attains (apeti) the self, the independent (svam)]. इति Iti, thus. आचक्षते Âchakṣate, say (the learned).

2. He said to him "As, O Gârgya! all the rays of the sun when going to set, become one in that orb of light, and on his rising again they again spread out in all directions, so verily these all devâs become one in that High Divinity that dwelleth in the mind and then the jîva is made to dream dreams; therefore that person, (when dreaming has no cognisance of the external) he hears not, sees not, smells not, tastes not, feels not, speaks not, grasps not, procreates not, excretes not, walks not, men say "He sleeps, *i.e.*, he has attained the Independent" (Viṣṇu as Tejasa).—43.

MADHVA'S COMMENTARY.

The rays of the sun really never are withdrawn into the solar orb. It is only a conventional mode of speaking that the sun sets and the rays are withdrawn, for when the sun sets in one place, he is visible in another place. Therefore by the phrase 'the rays enter the sun when he sets,' it is meant that the sun becomes invisible in that particular

locality. Similarly all the devâs of the senses and the jîva gone to sleep are said *to become one in Viṣṇu*, in the sense that they cease to function.

Note.—Though the rays of the sun are never withdrawn into the solar-orb and the sun never sets or rises, yet in relation to a particular place he is said to set and rise and people mistakenly assert that the rays have been withdrawn, or have come back again. The whole thing is an illusion or . This verse shows the great bhrânti into which the people fall with regard to dream and sleep. Becoming one with Viṣṇu in sleep really means coming to the same place as Viṣṇu just as we say at night time all cows become *one* in the cowpen, *i.e.*, they congregate in one place, while at day time they roam about in the pasture land. In the dream state they approach Viṣṇu, in the manas; in Suṣupti or dreamless sleep, they approach Him in the hollow of the heart, and as the sense-devâs stop their activities then, the state of sleep arises. In dream, all sense-devas cease functioning except the manas.

MANTRA 3.

प्राणाग्नय एवैतस्मिन्पुरे जाग्रति गार्हपत्यो ह वा एषो ऽपानो व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात्प्रणीयते प्रणयनादाहवनीयः प्राणः ॥ ३ ॥

प्राणाग्नयः Prâṇâgnayaḥ, the Prâṇa fires. The fires which consist of prâṇa, apâna, &c. The physiological energies. एव Eva, alone. एतस्मिन् Etasmin, in this. पुरे Pure, city (with nine gates), *i.e.*, in the body. जाग्रति Jâgrati, keep awake or keep watch: go on performing their functions of maintaining the organism. गार्हपत्य Gârhapatya, Gârhapatya. ह Ha, verily. वै Vai, indeed. एषः Eṣaḥ, this. अपानः Apânaḥ, the Apâna. The similarity between the Apâna and Gârhapatya is that both are situated west, as Gârhapatya fire is lighted on the western hearth of the house, so the Apâna is the west or downward going function, the extretory function. व्यानः Vyâna, the Vyâna. अन्वाहार्यपचन Anvâhârya pachana Dakṣiṇâgni, The Vyânaḥ goes out of the *right* side of the heart, therefore it is called Dakṣiṇâgni (south or right-hand fire). The similarity consists in that both burn up oblations or homa. यत् Yat, because. गार्हपत्यात् Gârhapatyât, from the Garhapatyâ (fire). प्रणीयते Praṇiyate, is taken, or led out, or separated or obtained. प्रणयनात् Praṇayanât, by being taken out. The âhavaniya fire is kindled by bringing fire from the Gârhapatya altar and placing it on the âhavanîya. आहवनीयः Âhavanîyaḥ, Âhavanîya. प्राणः Prâṇaḥ, the Prâṇa.

2. The Prâṇa-fires alone are awake in this town. The Apâna is the Gârhapatya fire. The Vyâna is the Dakṣiṇâgni. The Prâṇa by reason of its Praṇayana is the Âhavaniya fire, because it is obtained (praṇîyate) from the Gârhapatya.—44.

Note.—The western gate of the human body is the alimentary canal and as the Apâna has its seat in it, it is analogically said to be the Gârhapatya fire. Perhaps it is also so called because it *cooks* all food – all food is digested in the alimentary canal, beginning with the saliva of the mouth and ending with the large intestines. Gârhapatya is the fire of the household, the kitchen fire. The food when digested goes to nourish the organs by becoming blood, so Prâṇa, by which blood also is meant, is extracted from the Apâna. The arterial circulation is Vyâna.

MANTRA 4.

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः मनो ह वाव यजमान इष्टफलमेवोदानः स एनं यजमानमहरहर्ब्रह्म गमयति ॥४॥

यत् Yat, because. उच्छ्वासनिःश्वासौ Uchchhvâsa niśvâsau, expiration and inspiration. एतौ Etau, these two. आहुती Âhutî, oblations (like oblations to fire). समं Samam, equal, at equal intervals of time, periodically making all humours of the body balanced. Constantly establishing equilibrium between the venous and the arterial blood. नयति Nayati, carries, distributes. इति Iti, therefore. सः Saḥ, He. समानः Samânaḥ, the Samâna. The Adhvaryu or the officiating priest. मनः Manaḥ, the mind, the manas, ह Ha, verily वै Vai, indeed. एव Eva, alone. यजमानः Yajamânaḥ, the sacrificer. इष्टफलं Iṣṭaphalam, sacrifice-desired-fruit. एव Eva, indeed, alone. उदानः Udânaḥ, the Udâna. सः Saḥ, He. एनं Enam, this (the Manas-typified as the sacrificer). यजमानम् Yajamânam, the sacrificer. अहरहः Aharahaḥ, daily (at Suṣupti) day by day. ब्रह्म Brahma, the Brahmaṇ; the Suṣumnâ-dwelling Lord, the Prâjña. गमयति Gamayati, leads or carries.

4. Because he *equally* distributes these two oblations—the expiration and inspiration, therefore, he is called Samâna. The mind alone verily is the sacrificer. The fruit of the sacrifice is indeed the Udâna. He carries this sacrificer daily to Brahmaṇ that dwelleth in the Suṣumnâ.—45.

Note.—The Samâna or the same-maker is thus connected with the respiratory function also. It constantly establishes the equipoise between expiration and inspiration. It would correspond to the priest in a fire-sacrifice, while manas is the yajamâna for whom the sacrifice is made—and Udâna or hypnotic function is like the fruit of the action—that manifests in some future time. It is the upward carrying function—the function by which the jîva is separated from one vehicle after another: by which the self projects himself. The joy of the dreamless sleep depends upon Udâna.

MANTRA 5.

अत्रैष देवः स्वप्ने महिमानमनुभवति । यद्दृष्टं दृष्टमनुपश्यति श्रुतं श्रुतमेवार्थमनुशृणोति देशदिगन्तरैश्च प्रत्यनुभूतं पुनःपुनः प्रत्यनुभवति दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति ॥५॥

अत्र Atra, here (in sleep when the Prâṇa is withdrawn from sense organs, ear, &c., but only vital functions are carried on; and the manas alone, out of the eleven senses, is active). एषः Eṣaḥ, this. देवः Devaḥ, God, *i.e.*, mind. स्वप्ने Svapne, in the dream (state). महिमानम् Mahimânam, mightiness, greatness (in creating the dream world. The almightiness of the Supreme Self). अनुभवति Anubhavati, experiences, sees, realises. यत् Yat, what (objects like the horse, &c). दृष्टं Dṛiṣṭam,

is seen (in the waking state). Dristam, seen-like, sight-pictures. अनुपश्यति Anupaśyati, sees (in dream) again. श्रुतं Śrutam, is heard. श्रुतम् Śrutam, heard. एव Eva, indeed. अर्थम् Artham, object. अनुशृणोति Anuśrinoti, again hears. देशदिगन्तरैः Deśadigantaraiḥ, in different countries and quarters. If the reading be देह then the rendering would be "in different bodies and quarters." च Cha, and. प्रत्यनुभूतं Pratyanubhûtam, experienced. पुनः Punaḥ, again. पुनः Punaḥ, again. प्रत्यनुभवति Pratyanubhavati, experiences. दृष्टं Dristam, seen. अदृष्टम् Adristam, not seen. च Cha, and. श्रुतं Śrutam, heard. अश्रुतम् Aśrutam, not heard. च Cha, and. अनुभूतम् Anubhûtam, experienced (in this life). च Cha, and. अननुभूतम् Ananubhûtam, not experienced (in this life but in some past life). च Cha, and. सत् Sat, existing, true, that which is in the present. च Cha, and. असत् Asat, not existing in the present, hence the past. च Cha, and. सर्वं Sarvam, all. पश्यति Paśyati, sees, beholds. सर्वः Sarvaḥ, all (being all, *i.e*, mentally modifying itself as a Devâ, an animal, &c.) पश्यति Paśyati, sees.

Then this shining one in dream experiences the greatness of the Lord, whatever was seen (in the waking state), he perceives it again as a picture; whatever was heard, he hears it again as a sound object: whatever was experienced in different countries and quarters, he experiences that again and again --whether seen or not seen, heard or not heard, experienced or not experienced, true or false, he sees all; being all, he sees all.—46.

Note.—In dream one sees the glory of the Lord. When objects perceived in this life or the past lives, seen in this locality or another, are all brought together, losing all coherence of time and space, and the dreamer mistakes them for the present, then arises. the bhrânti or the illusion of dream. It is the vivifying of the mental impressions.

MANTRA 6.

स यदा तेजसाभिभूतो भवत्यत्रैष देवः स्वप्नान्न पश्यत्यथ तदैतस्मिञ्छरीरे एतत्सुखं भवति ॥६॥

सः Saḥ, he (the jîva). यदा Yadâ, when. तेजसा Tejasâ, by the Light, by the Sun or Brahman. By divine energy. अभिभूतः Abhibhûtaḥ, overpowered, embraced or wrapped round, enveloped, covered, *i.e.*, when the jîva enters God. भवति Bhavati, becomes. अत्र Atra, then, in that state of dreamless sleep, susupti. एषः Esaḥ, this. देवः Devaḥ, the shining one *i.e.*, the mind. स्वप्नान् Svapnân, dreams. न Na, not. पश्यति Paśyati, sees, because the manas even ceases to function then. अथ Atha, next, therefore, because of this proximity to God, born from this union with God and realization of one's true form. तदा Tadâ, then (in susupti). एतस्मिन् Etasmin, in this. शरीरे Śarîre, this body. The "body" here means the jîva. When the jîva, forgetting himself, makes himself the *body* of the Lord, the *channel* for His Will, then the jîva is said to be the *Śarîna* of God. एतत् Etat, this (susupti called). सुखं Sukham, happiness, joy. भवति Bhavati, becomes, is produced.

6. When he even is embraced by the Light, then this shining one does not dream dreams; therefore then in this *body* is produced this suṣupti happiness—47.

MADHVA'S COMMENTARY.

The happiness wells up in the jîva, when it loses all its activities and makes itself a body of the Lord. The question asked was "who enjoys the happiness in the dreamless sleep." The reply is: The soul or the jîva enjoys happiness, and not the non-intelligent body. Moreover there is a Śruti which declares that the human soul is the body of the Lord (Bṛi. Up.) When, therefore the jîva converts himself into the body of Viṣṇu, then he enjoys the divine happiness. The Lord brings on sleep, in order to give happiness to the jîva.

Note. The word śarîra ordinarily means a body 'a vehicle': but here it is used in a very peculiar sense. It means the jîva himself. When the jîva, losing his personality, converts himself into the vehicle of God, then he is called the vehicle or Śarîra *par excellance* for there is no higher vehicle, than the soul itself, as the channel of God. In the state of deep sleep even the tâmaṣic soul experiences happiness, because the Lord gives happiness to all. The true happiness of self-realization is however for the wise only. In suṣupti the manas also ceases its activity. The only "organ" then active is the *svarûpa* Indriya (the causal body). This svarûpa indriya or the causal body is the organ through which happiness of suṣupti is perceived. The jîva is to God, what the body is to the soul; and because of this correspondence, the jîva is termed Śarîra or body here, and it is said "happiness is in the *body*." This Svarûpa-Indriaya or "the sense or organ of self-perception" is not organised as yet in ordinary persons. The Manas is the highest sense as yet developed. With the unfolding of Svarûpa-Indriya, the sense of intuition, knowing a thing as it is, will develop.

MANTRA. 7.

स यथा सोम्य वयांसि वासोवृक्षं संप्रतिष्ठन्ते । एवं ह वै तत्सर्वं पर आत्मनि संप्रतिष्ठते ॥ ७ ॥

स: Saḥ. mere expletive. यथा Yathâ, as. सोम्य Somya, O dear, O Initiate. One entitled to quaff the Soma drink वयांसि Vayâṃsi, birds. वासोवृक्षं Vâsovrikṣam, on the dwelling tree, the roosting tree. संप्रतिष्ठन्ते Sampratiṣṭhante, fully gather, go to, and remain there, repair. एवं Evam, so. ह Ha, verily. वै Vai, indeed. तत् Tat, that. सर्वं Sarvam, all. परे Pare, in the highest (above the Avidyâ, and its effects and modifications). आत्मनि Âtmani, in the self (the self-luminous, blissful, imperishable) in Viṣṇu. संप्रतिष्ठते Sampratiṣṭhate, fully gathers or repairs.

7. As, O dear! birds go to their roosting tree and remain there for the night, so verily this all repairs to the Supreme Self in deep sleep.—48.

MANTRA 8.

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च घ्राणं च घ्रातव्यं च रसश्च रसि-

तव्यं च त्वक् च स्पर्शयितव्यं च वाक् च वक्तव्यं च हस्तौ चादातव्यं चोपस्थश्चानन्दयितव्यं च पायुश्च विसर्जयितव्यं च पादौ च गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहङ्कारश्चाहंकर्तव्यं च चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च विधारयितव्यं च ॥ ८ ॥

पृथिवी Prithivî, the earth, the physical atom. च Cha, and. पृथिवीमात्रा Prithivîmâtrâ, the earth's (subtle) measure. The subtle Tanmâtrâ of the earth. Mâtrâ means the measure, the vibratory swing of the atom of the physical plane. आप: Âpah, water, the astral atom. आपोमात्रा Âpomâtrâ, Tanmâtrâ of water, the rate of vibration of the âtom of the astral plane. तेज: Tejaḥ, light, fire, the mental plane atom. तेजोमात्रा Tejomâtra, the tanmâtra of light. The rate of vibration of the atom of the mental plane. वायु: Vâyuḥ, air or the Buddhic atom. वायुमात्रा Vâyumâtrâ the Tânmâtra of Vâyu or the rate of vibration of the Buddhic atom. आकाश: Âkâśaḥ, the akâśa or the atom of Ahamkâra plane. आकाशमात्रा Âkâśamâtrâ, the Tanmâtrâ of âkâśa, or the rate of vibration of the atom of that plane. चक्षु: Chaksuḥ, sight. द्रष्टव्यं Drastavyam, form. श्रोत्रं Śrotram, hearing. श्रोतव्यं Śro'avyam, sound. घ्राणं Ghrâṇam, smelling. घ्रातव्यं Ghrâtavyam, scent. रस: Rasah, tasting रसयितव्यं Rasayitavyam, taste, sensation. त्वक् Tvak, touching स्पर्शयितव्यं Sparśayitavyam, sensation of touch. वाक् Vâk, the speech. वक्तव्यं Vaktavyam, the word, utterance. हस्तौ Hastau, hands. आदातव्यं Âdâtavyam, what is to be held. उपस्थ: Upasthaḥ, the organ. आनन्दयितव्यं Ânandayitavyam, enjoyment पायु: Pâyu, rectum. विसर्जयितव्यं Visarjayitavyam, excrements. पादौ Pâdau, feet. गन्तव्यं Gantavyam, the place where to go to. मन: Manah, the mind. मन्तव्यं Mantavyam, the thought. बुद्धि: Buddhiḥ, intellect, reason. बोद्धव्यं Boddhavyam, understanding. अहंकार: Ahamkâraḥ, "I-ness." अहंकर्तव्यं Ahamkartavyam, egoism. चित्तं Chittam, memory चेतयितव्यं Chetayitavyam, remembered. तेज: Tejah, light Perceptive faculty, the jñana-śakti, sentiency, or consciousness or chetana विद्योतयितव्यं Vidyotayitavyam, illumined, objects cognised. प्राण: Prâṇah, the Prâṇa, the Prâṇa as a thread upholding the inner or subjective objects and external or objective objects विधारयितव्यम् Vidhârayitavyam, the object that has to be supported, the whole world, (strung on the Sûtrâtmâ Prâṇa).

8. The earth and the earth measure, water and the water measure, fire and the fire measure, air and the air measure, âkâśa and the âkâśa measure, the seeing and the form the hearing and the sound, the smelling and the scent, the tasting and the taste, the touching and the touch, the speech and what is uttered, the hand and what is handled, the organ and what is enjoyed, the lower apertures and what is excreted (from them), the feet and the place to go to, the mind and the thought; the intellect

and what is understood, the I-ness and what is posited as I, the memory and the object remembered, the perceptive faculty in general and all objects of preception, the Prâṇa (the great support) and all objects that are supported upon.—49.

Note.—The analysis of this verse will show the various tattvas so well known in the subsequent Indian literature. They are the *five* STATES or mahâ bhûtas, the earth, water, fire, air and ether, the *five* RATES of vibration, named after these, the *ten* Indriyas or sense-organs, the *ten* Visayas or objects of those sense-organs, the *five-fold* mind namely, manas (lower mind), buddhi (Reason), chitta (memory), Ahaṃkâra (self-consciousness) and chetanâ or consciousness or 35 in all. Manas is that which *cogitates*, should I do this or should I not do this. The Buddhi or Reason *determines* I must do this. Egoism or Ahaṃkâra is the idea of I-ness in a vehicle which is not the true I. (Asvarûpe svarûpatva buddhiḥ). In other words, the false notion of freedom and independence. The real '*I*' always *feels* and *knows* its entire dependence on God. The Chitta is evanescent, unstable memory. While chetanâ or Tejas is the pervasion into the objects of chitta—consciousness thereof. The chetanâ always deals with multitudes of notions. These are secondary objects or controlled or supported ones under the Îśvara—they are controlled by Him but indirectly. The principal subject or controlled one is the Prâṇa, the Life principle, the Great support of all the other principles like the earth, &c.; while he himself is supported directly by Îśvara alone.

MANTRA 9.

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः। [स परेऽक्षरे आत्मनि संप्रतिष्ठते] ॥९॥

एषः Eṣaḥ, this (all supporter, Supreme Self.) हि Hi, verily. द्रष्टा Draṣṭâ, the seer, speculator, beholder. He gives the power of seeing to the sight and the deva thereof. स्प्रष्टा Spraṣṭâ, the toucher. He gives the power of touch to the sense of touch, &c. श्रोता Śrotâ, the hearer. He gives the power of hearing to the sense of hearing and the deva thereof. घ्राता Ghrâtâ, the smeller. He gives the power of smell. रसयिता Rasayitâ, the taster. He gives the power of taste. मन्ता Mantâ, the thinker. He gives the power of thinking. बोद्धा Boddhâ, the determiner. He gives the power of determining. कर्ता Kartâ, the doer. He gives the power of acting. विज्ञानात्मा Vijñânâtmâ, the Knowledge essence, whose nature is knowledge, Omniscient. The Vijñânâtmâ. पुरुषः Puruṣaḥ, the Puruṣa, the all-pervader, the Full. [सः Saḥ, he, that Vijñânâtmâ Omniscient. परे Pare, in the highest. आत्मनि Âtmani, self (Brahman). संप्रतिष्ठते Sampratiṣṭhate, enters, repairs. So much is not in Madhava's text].

9. Verily he is the beholder, the toucher, the hearer, the smeller, the taster, the thinker, the determiner, the doer, the Vijñânâtmâ, the Puruṣa. [He (who knows this Puruṣa) becomes established in the Highest Self.]—50.

MANTRA 10.

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य सर्वज्ञ सर्वो भवति । तदेष श्लोकः ॥ १० ॥

परम् Param, The Highest. एव Eva, indeed. अक्षरं Akṣaram, the Imperishable. प्रतिपद्यते Pratipadyate, obtains. सः Saḥ, he. यः Yaḥ, who. ह Ha, verily. वै Vai. तत् Tat, that (Vijñânâtmâ in the body). अच्छायम् Achchhâyam, the shadowless, free from tamas and ignorance : free from avidyâ. अशरीरम् Aśarîram, the bodiless. अलोहितम् Alohitam, the colourless, without any attribute, without any Upâdhis, without the prâkṛitic body. शुभ्रं Śubhram, white, pure Having a non-prâkritic body. अक्षरं Akṣaram, the Imperishable. वेदयते Vedayate, knows. यः Yaḥ, who. तु Tû, again. सोम्य Somya, O Dear, O Initiated! सः Saḥ, he. सर्वज्ञः Sarvajñaḥ, the knower of the All, *i. e.*, the knower of God. Sarva or all, means Viṣṇu ; Sarvajñaḥ means he who knows Viṣṇu. सर्वः Sarvaḥ all, chief, A great one. भवति Bhavati, becomes. तत् Tat, therefore. एषः Eṣaḥ, this. श्लोकः Śiokaḥ, verse.

10. He indeed obtains the Highest Imperishable (one). Who indeed knows that shadow-less, colour-less, pure, Imperishable—he truly, O Initiate, becomes the knower of the All, and a Great one. Therefore here is this verse.—51.

MANTRA 11.

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि संप्रतिष्ठन्ति यत्र । तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥ ११ ॥

इति चतुर्थः प्रश्नः ॥ ४ ॥

विज्ञानात्मा Vijñânâtmâ, the Vijñânâtmâ, the jîva. सह Saha, together with देवैः Devaiḥ, the deities (agni, &c) The presiding divinities. प्राणाः Prâṇâḥ, Prâṇas (the eyes, &c.) भूतानि Bhûtâni, the elements (the earth, &c.) संप्रतिष्ठन्ति Sampratiṣṭhanti, enter. यत्र Yatra, where (in which Highest Self). तत् Tat, that (Imperishable). Madhva reads 'etad' after 'tad'. वेदयते Vedayate, knows. यः Yaḥ, who. तु Tû, again. सोम्य Somya, O Somya. सः Saḥ, he. सर्वज्ञः Sarvajñaḥ, the knower of Sarva or the Absolute. सर्वम् Sarvam, all or the absolute. आविवेश Âviveśa, entered, penetrated. इति Iti, thus.

11. The Vijñânâtmâ (jîva) along with all the Devâs, the Prâṇas and the Great Elements are all firmly established in Him. He who knows that Imperishable is called the knower of the Absolute, he enters indeed into the Absolute.—52.

Fifth Prasna.

Mantra 1.

अथ हैनं शैब्यः सत्यकामः पप्रच्छ । स यो ह वै तद्भगवन्मनुष्येषु प्रायणान्तमोङ्कारमभिध्यायीत । कतमं वाव स तेन लोकं जयतीति ॥ १ ॥

अथ Atha, next. ह Ha, verily. एनं Enam, him (Pippalâda) शैब्यः Śaibyaḥ, Śaibya. सत्यकामः Satyakâmaḥ, Satyakâma. पप्रच्छ Paprachha, asked. सः Saḥ, he. यः Yaḥ, who. ह Ha, verily. वै Vai, indeed. तत् Tat, that (Tad is here to be taken as an Adverb, and means "in such a wonderful manner." Roer). भगवन् Bhagavan, O Master. मनुष्येषु Manuṣyeṣu, amongst men. प्रायणान्तं Prâyanântam, up to departure from the body. Up to death. ओंकारम् Oṃkâram, Oṃ-kâra. The Supreme Self symbolised by 'Om.' अभिध्यायीत Abhidhyâyîta, meditates कतमं Katamam, what (out of these several lokas). वाव Vâva, a mere expletive. सः Saḥ, he. तेन Tena, by that (Om-meditation). लोकं Lokam, the world (the fruit of knowledge,) जयति Jayati, conquers, obtains. इति Iti, thus. तस्मै Tasmai, to him. सः Saḥ, he (Pippalâda). ह Ha, verily. उवाच Uvâcha, said.

1. Next Śaibya Satyakâma asked him: "O Master! what world does he conquer by such (meditation) who amongst men unceasingly meditates on Oṃkâra, up to his death.—53.

Note.—This chapter teaches the Great Ineffable Name by which the Supreme Brahman is to be meditated upon. It also teaches the fruit obtained by such meditation.

Mantra 2.

तस्मै स होवाच । एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारस्तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ २ ॥

एतत् Etat, this (Brahman). वै Vai, verily. सत्यकाम Satyakâma, O Satyakâma. परं Param, the Supreme, the Higher, the True, the imperishable, the Puruṣa. च Cha, and. अपरं Aparam, the inferior, (the Ṛig Veda, the Prâṇa, the first-born) The Brahmâ. च Cha, and. ब्रह्म Brahma, Brahman. The Oṃ primarily signifies the Supreme Self; and secondarily it denotes Viriñcha also because he is the image of the Supreme. यत् Yat, what. ओंकारः Oṃ-kâra, Oṃ-kâra. तस्मात् Tasmât, therefore. विद्वान् Vidvân, the knower (of the pervasion of Om). एतेन Etena, by this (Oṃkâra). एव Eva, alone, surely. आयतनेन Âyatanena, (refuge, support) vehicle. एकतरम् Ekataram, one of them (the Superior or the Inferior). अन्वेति Anveti, attains to, goes to.

2. Then he said to him O Satyokâma! that which is denoted by "Om" is this Brahman, both the Higher and the Lower. Therefore, the knower of it, through this vehicle alone, reaches one of these two.—54.

MANTRA 3.

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभिसंपद्यते । तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनुभवति ॥ ३ ॥

सः Saḥ, he. यदि Yadi, if. एकमात्रं Ekamâtram, one measure. The letter अ alone. The short praṇava, *i. e.*, the Om pronounced in a short tone, denoting the Inferior Brahman. That aspect of Brahman which is denoted by the letter अ only. अभिध्यायीत Abhidhyâyîta, meditates upon. If he meditates upon only one aspect of Brahman, being ignorant of the other. स Saḥ he. तेन Tena, by that (meditation). Knowing only one aspect and not the other two. एव Eva, alone. संवेदित: Samveditaḥ, addressed, fully understanding, illumined, enlightened. The sattva being purified, he is addressed by the Supreme, as if He said "come to me." तूर्णम् Tûrṇam, quickly. एव Eva, surely. जगत्याम् Jagatyâm, on the earth, the physical plane. अभिसंपद्यते Abhisampadyate, obtains; is fully endowed with; is prosperous, attains the good. Is born; obtains birth. तं Tam, him (who has mastered the physical plane). ऋच: Richaḥ, The Ṛik (Mantras). The Deity of the Ṛigveda. मनुष्यलोकं Manusyalokam, the human-world (the joys of a perfect man, as a sovereign or a true Brahmin). A human body, such as that of a sage or a sovereign. उपनयन्ते Upanayante, lead to; give. स: Saḥ, he, the worshipper of one "Mâtrâ." तत्र Tatra, there (in that human body) In that life or birth. तपसा Tapasâ, by austerity (by performing his own duties and by controlling the senses. ब्रह्मचर्येण Brahmcharyeṇa, by celibacy (by living in the Preceptor's house and acquiring knowledge). श्रद्धया Śraddhayâ, by faith. संपन्न: Sampannaḥ, being endowed, being joined. महिमानम् Mahimânam, mightiness, greatness, the glory of the Manhood. "A great adept; the meditation on Brahman." अनुभवति Anubhavati, experiences, realises, obtains.

3. If he meditates on one measure (realises Brahman in His one aspect only) then by that meditation alone, (after death) he is welcomed by (the Supreme), and soon obtains another birth on this earth. The Devas of the Rig-veda led him to a human body. He in that (birth) endowed with austerity, celibacy, and faith, realises the greatness (of the fruit of these).—55.

Note.—If he meditates on one (of the Measures of praṇava), being illumined by such meditation alone, he quickly and surely attains all prosperity on this earth. Him the Ṛiks (verses) give (all) human joys. He then being endowed with austerity, celebacy and faith, realises the greatness (of his humanity)—Śankara.

If he meditates on one Mâtrâ (the Apara Brahman), being purified by that alone, soon he attains a high state on this earth. The Ṛik (Mantras) lead him to the Man-birth. Being born as a man, if he be endowed with austerity, celibacy and faith, he experiences the greatness (of meditating on Para Brahman)—Râmânuja.

MANTRA 4.

अथ यदि द्विमात्रेण मनसि संपद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते स सोमलोकं ॥ स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥ ४ ॥

अथ Atha, next, again. यदि Yadi, if. द्विमात्रेण Dvimâtreṇa, by two measures. The measures denoting Brahman. Meditating on Brahman in His two-fold a spects; who know the two, but not the third. मनसि Manasi, in the mind, in the inner organ, the Yajur-veda, soma-deva-presided Manas. संपद्यते Sampadyate, (meditates on the Su reme) joins with the Supreme in mind. सः Saḥ, he. अन्तरिक्षं Antrikṣam, firmament. Fixed in firmament (qualifying the soma-loka). यजुर्भिः Yajurbhiḥ, by Jajuṣ-mantras. By the Devas presiding over the yajuṣ-mantras. उन्नीयते Unnîyate, is led up to. सोमलोकं Soma-lokam or Deva-lokam. Soma-world, Moon-world. Soma = beautiful. A more beautiful world than the physical: Pitṛi-loka. This is typical of the other higher lokas also. The upâsaka of one mâtrâ gets all his reward on the physical, the two mâtrâ man goes to the Astral and Deva chanam. सः Saḥ, he. सोमलोके Soma-loke, in the Soma-loka. In the Pitṛi-loka. विभूतिम् Vibhûtim, power, greatness, lordliness. अनुभूय Anubûya, having realised. पुनः Punaḥ, again. आवर्त्तते Âvartate, returns.

4. Next, if he meditates in his mind with two measures, he is carried up by the Yajuṣ-mantras to the Antarikṣa or the world of the Moon. Having enjoyed the vast powers of the Moon-world, he returns again.—56.

MANTRA 5.

यः पुनरेतत्त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये संपन्नः । यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं । स एतस्माज्जीवघनात्परात्परं पुरिशयं पुरुषमीक्षते । तदेतौ श्लोकौ भवतः ॥५॥

यः Yaḥ, who. पुनः Punaḥ, again. एतत् Etat, this (Om). त्रिमात्रेण Trimâtreṇa, by three measures, that is, in all His aspects. ॐ Om, Aum. इति Iti, thus. एतेन Etena, by this. एव Eva, alone. अक्षरेण Akṣareṇa, by the syllable, the Imperishable, Indestructible. परं Param, Supreme. पुरुषं Puruṣam, Person. The All-full. अभिध्यायीत Abhidhyâyîta, let him meditate with one pointed mind, and thus realise Him, the Supreme Lord. सः Saḥ, he. तेजसि Tejasi, in the tejaṣ. In the orb of light. सूर्ये Sûrye, in the sun. संपन्नः Sampannaḥ, obtains, reaches, being in the company of; and after reaching the sun. यथा Yathâ, as. पादोदरः Pâdodaraḥ, the belly-footed, the serpent. त्वचा Tvachâ, from the old skin,

slough. विनिर्मुच्यते Vinirmuchyate, is fully liberated. एवं Evam, thus. ह Ha, verily. वै Vai, indeed. सः Saḥ, he (having reached the sun). पाप्मना Pâpmanâ, from sin (from the slough of sin). From all Prârabdha-karmas. विनिर्मुक्तः Vinirmuktaḥ, freed. सः Saḥ, he (being thus freed from sin). सामभिः Sâmabhiḥ, by the Sama Veda mantras, or "Sasâmabhiḥ" may be taken as one word, meaning सामगानसहितैः पुरुषैः "accompanied by angels or souls singing hymns." By the Devas of the Sâma Veda. उन्नीयते Unnîyate, is led up (from the Sun). ब्रह्मलोकं Brahmalokam, to the Brahma-world, the Satya-loka, the world of Hiraṇyagarbha, the Kârya-Brahma. सः Saḥ, he (who has reached the Brahma-loka.) एतस्मात् Etasmât, from that (Brahma-loka, or from that Hiraṇgarbha.) From the ruler of that Satya-world. जीवघनात् Jîvaghanât, from the jîva-mass, *i.e.*, Brahmâ, the Inner-soul of all jîvas. [संसारमण्डलात् from the Saṃsâra-sphere, "the sphere of causation, where a body must be assumed in accordance with one's Karma. Brahmâ is not above it," ghana = mûrti, or form, or solid, in other words, it means "body" Jîva-ghana = "land of the jîvas, the land of the embodied jîvas." जीवसारात् "from the best of the jîvas, the Highest of all jîvas, *i.e.*, the Prâṇa or Brahmâ. That is from the instructions received from Brahmâ]. परात् Parât, from that High (Jîva-ghana). परम् Param, best. The pure self: the Pure jîva. Or Parâtparam is one word meaning the best of the best. पुरिशयं Puriśayam, the In-dweller, the dweller in the town, or cavity of each soul. The Lord. The dweller in all hearts. The full. पुरुषम् Puruṣam, the person, All-full, Vâsudeva. ईक्षते Îkṣate, sees, beholds, *i.e.*, attains to Vâsudeva. Gets increase of knowledge. तत् Tat, that, to that effect. एतौ Etau, these two श्लोकौ Ślokau, verses. भवतः Bhavataḥ, are.

5. But he who understands this Aum to consist of three measures, should, with this Imperishable syllable, meditate on the Supreme Puruṣa alone, for thereby he would reach the tejas or the sun. As a snake becomes fully liberated from its old skin, thus he verily becomes liberated from all his sins. By the Sâman verses he is carried up thence to the Satya-loka. From that High Being, the Group-soul of all jîvas, (from the Chaturmukha Brahmâ) he gets instruction about the Supreme In-dwelling Puruṣa. To that effect are the following two versus.—57.

MADHVA'S COMMENTARY.

Worshipping Hari through the Ineffable Name, he reaches the Brahma-loka, and there receives the final Initiation in wisdom from the Chaturmukha Brahmâ, and thus undoubtedly gets salvation.

Note.—**Thus the salvation or mukti depends upon this last teaching given by the Jîvaghana, the Great Group-soul, the Last Teacher, the First Begotton.**

MANTRA 6.

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ता अनुविप्रयुक्ताः ।
क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक् प्रयुक्तासु न कम्पते ज्ञः ॥६॥

तिस्रः Tisraḥ, three (अ+उ+म्). मात्राः Mâtrâḥ, measures. मृत्युमत्यः Mrityumatyaḥ, mortal, leading to the transient worlds, causing death, useless. मृत्युमन्त्: is one reading, meaning "where the death has jurisdiction." प्रयुक्ताः Prayuktâḥ, designed. अन्योन्यसक्ताः Anyonyasaktâḥ, another-another-related, joined in couples or pairs or chords of two. Each connected with the other. Interdependent. One clinging to the other, one sound merged in the other owing to the too rapid utterance. अनविप्रयुक्ताः Anaviprayuktâḥ, properly used. Those who are one-pointed at the time of meditation, too much distinct or separated. Singly. "विप्रयुक्तः" means separated, detatched. अविप्रयुक्तः Aviprayuktâḥ, "Not separated, not detached." अनविप्रयुक्तः means not-not-separated, *i.e.*, separated, the same as viprayuktâḥ. When the letters are very quickly pronounced, there takes place a blurring and indistinctness of utterance, one sound becomes merged in the other, this should be avoided. But if each letter be pronounced separately and with not a proper but a long interval between each, then one goes to the other extreme, the inter-connection of syllables is broken up. The AUM should be pronounced with the inter-connection of syllables kept intact, but each syllable uttered distinctly. According to Madhva this word means: "not related to each other:" one who knows them separately, but does not know their harmony. Anyonyasaktâḥ means joined with each other in couples. He who knows them in couples—अ and उ, or अ and म्, etc. The high or shrill tone or treble, the low tone or bass and the middle or the three octaves. The three syllables should be pronounced in these notes. क्रियासु Kriyâsu, in actions. बाह्याभ्यन्तरमध्यमासु Bâhyâbhyantaramadhyamâsu, external, internal, and intermediate (waking, dreaming, and deep sleep, or external sacrifices, internal regulation of breath, etc., and the intermediate mental japa, &c.). High, low, and middle tone. सम्यक् Samyak, all (not separate), full, properly. प्रयुक्तासु Prayuktâsu, united. न Na, not. कम्पते Kampate, shakes, does not come to re-birth. ज्ञः Jñaḥ, the knower (of Brahman).

6. The three notes become fatal, when uttered either singly or in couples, and without harmony. But when properly uttered in high, or low or middle tones, there is no fear to the wise.—58.

Note.—The three measures are all temporary (in their effect) when separately employed. But each in conjunction with the other, and not separately but conjointly employed, in actions external, internal and intermediate—(produces immortal effect)—that knower does not tremble. (Śankara School).

The three measures (notes) are fatal when uttered (with too much rapidity) one note intermingling with the other; or too separately, one note sounded after a long interval from the other. But when properly uttered, in all actions, whether external, internal or intermediate—the wise (need) not tremble. (Râmâṇuja School).

MANTRA 7.

ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत्तत्कवयो वेदयन्ते । तमोङ्कारेणैवायतनेनान्वेति विद्वान्यत्तच्छान्तमजरममृतमभयं परं चेति॥७॥

इति पञ्चमः प्रश्नः ॥ ५ ॥

ऋग्भिः Ṛigbhiḥ, by the Ṛik (Mantras). एतं Etam, to this (physical plane). यजुर्भिः Yajurbhiḥ, by Yajuṣ (Mantras). अन्तरिक्षम् Antarikṣam, the firmament (the Soma-loka). सामभिः Sâmabhiḥ, by the Sâma verses. यत् Yat, that world. तत् Tat, which. कवयः Kavayaḥ, the seers, the learned, the Brahma-knowers. वेदयन्ते Vedayante, perceive, know, declare, teach. तम् Tam, that (Brahma-loka). ओंकारेण Oṃkâreṇa, by the word Om. एव Eva, only. आयतनेन Âyatanena, (by) the vehicle. अन्वेति Anveti, goes. विद्वान् Vidvân, the knower, the Brahma-knower. यत् Yat, which. तत् Tat, that. शान्तं Śântam, peaceful. अजरं Ajaram, undecaying. अमृतं Amṛitam, undying. अभयं Abhayam, fearless. परं Param, supreme. च Cha, and. इति Iti, thus.

7. By the Rik (one gains) the (physical), by the Yajus, the Soma-loka (the astral), by the Sâman that which the wise (only) know (the Brahma-loka). (But) the Brahma-knower, by the vehicle of the word AUM alone, reaches also that which is Peace, Undecaying, Free from fear, and the Supreme.—59.

Note.—Thus the Vedas denote knowledge—the Rig Veda would mean all the sciences dealing with the physical or objective plane; the Yajur-Veda—all the sciences dealing with the subtler or finer planes, the non-objective planes; and the Sâma-Veda—the knowledge or the science of God, the Theosophy or Brahma-Vidyâ. All sciences deal with mâtrâs or measures, and the knowledge of all the vibratory measures of AUM leads to the knowledge of all the forces of nature. The Praṇava is the key-note of the universe.

Sixth Prasna.

Mantra 1.

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन्हिरण्यनाभः कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत ॥ षोडशकलं भारद्वाज पुरुषं वेत्थ [तं मह्यं ब्रवीहीति ।] तमहं कुमारमब्रुवं नाहमिमं वेद यद्यहमिममवेदिषं कथं ते नावक्ष्यमिति । समूलो वा एष परिशुष्यति योऽनृतमभिवदति तस्मान्नार्हाम्यनृतं वक्तुं । स तूष्णीं रथमारुह्य प्रवव्राज । तं त्वा पृच्छामि क्वासौ पुरुष इति ॥ १ ॥

अथ Atha, next. ह Ha, verily. एनं Enam, him (Pippalâda). सुकेशा Sukesâ, Sukesâ. भारद्वाजः Bhâradvâja, Bhâradvâj. पप्रच्छ Paprachha, asked. भगवन् Bhagavan, O Master! हिरण्यनाभः Hiranya-nâbhah, Hiranya-nâbha. कौसल्यः Kausalyah, Kausalya (born in Kosala), King of Kosala. राजपुत्रः Râjaputrah, a Râjâ's son. माम् Mâm, me. उपेत्य Upetya, approaching. एतं Etam, this. प्रश्नम् Prasnam, question. अपृच्छत Aprichchhata, asked. षोडशकलं Sodasakalam, sixteen-digited, sixteen-membered, भारद्वाज Bhâradvâja, O Bhâradvâja. पुरुषं Purusam, Purusa, the soul. वेत्थ Vettha, knowest (thou). The question really is: "I have heard it in a general way, of a sixteen-kalâ Being, but I do not know Him in detail, can you teach me any particular details about him?" [तम् Tam, him. The Purusa, with the 16 kalâs. मह्यम् Mahyam, me. ब्रवीहि Bravîhi, tell (me). Where is that Purusa? What are the names of the sixteen kalâs and why is He called sodasa-kalâ.] तम् Tam, him. अहं Aham, I. कुमारं Kumâram, (to the) prince, or the young man. अब्रुवम् Abruvam, said. न अहम् Na Aham, not I. इमं Imam, this (16 kalâ Being) वेद Veda, know. यदि Yadi, if. अहम् Aham, I. इमम् Imam, this. अवेदिषं Avedisam, knew, had known. कथं Katham, why. ते Te, to thee, who art a fit and proper person to be taught. न अवक्ष्यम् Na avaksyam, shall I not tell. इति Iti, thus. समूलः Samûlah, from the root (all his good deeds perish). वै Vai, verily. एषः Esah, this (who tells falsehood). परिशुष्यति Parisusyati, dries up. Loses all his sap or essence. All the merit acquired by his good works perishes. यः Yah, who. अनृतम् Anritam, false, not true. अभिवदति Abhivadati, speaks. तस्मात् Tasmât, therefore. न अर्हामि Na arhâmi, I cannot, I dare not, not possible for me. अनृतं Anritam, not truth, falsehood वक्तुं Vaktum, to speak. सः Sah, he (the prince). तूष्णीम् Tûsnîm, silently, being convinced that I was speaking the truth and did not merely throw him off. रथम् Ratham, chariot. आरुह्य Ârûhya, riding, ascending. प्रवव्राज Pravavrâja, went away (quickly). तं Tam, that (question). त्वा Tvâ, to thee. पृच्छामि Prichchâmi, I ask. क्व Kva, where (is). असौ Asau, that. पुरुषः Purusah, person, soul? What are the sixteen kalâs. इति Iti, thus.

1. Next Sukeśâ Bhâradvâja asked him, O Master! Once Hiraṇyanâbha, a prince of Kosala, approaching me, asked this question "O Bhâradvâja! knowest thou the Puruṣa who has sixteen parts? Tell that to me." I replied to that prince "I do not know this. Had I known it, why should not I have told thee? He dries up from the very root who speaks an untruth. Therefore, I dare not tell an untruth." He in silence went away ascending his chariot. That question I ask thee, where is that (sixteen-membered) Puruṣa—60.

Note.—In a preceding chapter, it was shown that the Lord rules Prâṇa, &c., and all the jîvas in their three states of jâgrat (waking), svapna (dreaming), suṣupta (dreamless sleep). The present chapter shows that He rules them even when they are mukta or released. It further shows how Prâṇa, by His devotion and wisdom, has become the Great Saviour, the Mediator and the Prime Agent. It thus justifies the greatness of Prâṇa.

MANTRA 2.

तस्मै स होवाच । इहैवान्तःशरीरे सोम्य स पुरुषो यस्मिन्नेताः षोडशकलाः प्रभवन्तीति ॥ २ ॥

तस्मै Tasmai, to him. सः Saḥ, he (Pippalâda). ह Ha, verily. उवाच Uvâcha. said. इह Iha, here, (in this place). एव Eva, (alone and nowhere else). अन्तः शरीरे Antaḥśarîre, in the interior of the body. In the lotus of the heart. No one has to go far to seek Him. सोम्य Somya, O dear! O Initiate! सः Saḥ, he (the Puruṣa). पुरुषः Puruṣaḥ, Puruṣa. यस्मिन् Yasmin, in whom (in what person). एताः Etâḥ, these (to be told hereafter). षोडश Ṣoḍaśa, sixteen. कलाः Kalâḥ, parts; parts of a jiva's body. The helpers in the jiva, organism. प्रभवन्ति Prabhavanti, exist, from whom they rise, by whom they grow, and in whom they merge. इति Iti, thus.

2. To him he said: O dear! In this heart, verily indeed, is that Puruṣa, in whom originate and subsist these sixteen parts.—61.

Note.—Viṣṇu is the Puruṣa, from whom arise these sixteen parts, of a jîva organism, they subsist in Him; and even in the state of mukti, they depend upon Him. That Puruṣa, is always sixteen-membered, in this sense.

O Saumya! that person from whom these sixteen parts of a jîva's body originate is here indeed in the body—is indeed in the interior of the body. One need not go out or far to find Him. And as the jîva with his sixteen parts has his origin from Him, it follows that he can never lose his identity even in the state of mukti: for He is always with him even now, much more so in the state of mukti.

O Saumya! in what person these sixteen parts (of a jîva's body) arise (from whom they originate and by whom they are sustained, and in whom they exist and are never dissolved, namely, even in muktas, these 16 kalâs exist through in latency, for how can there be the dissolution of this 16 kalâs of the jîva which is its very essence that Puruṣa is here indeed in the body—is indeed in the interior of the body. One need not go out or far to search Him in order to find Him.

MANTRA 3.

स ईक्षांचक्रे । कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि कस्मिन्वा-प्रतिष्ठिते प्रतिष्ठास्यामीति ॥ ३ ॥

सः Saḥ, he (the Puruṣa) in the beginning of the kalpa. ईक्षांचक्रे Îkṣâñchakre, looked round, and reflected 'let me create kalâs.' कस्मिन् Kasmin, in whom (in what Tattva, or agent or body) case absolute; what is that Puruṣa, on whose leaving the body, I shall leave the body, on whose remaining in that body, I shall remain therein, and so on. अहम् Aham, I. उत्क्रान्ते Utkrânte, on going out. उत्क्रान्तः Utkrântaḥ, gone out. भविष्यामि Bhaviṣyami, I shall be. कस्मिन् Kasmin, in whom. वा Vâ, or. प्रतिष्ठिते Pratiṣṭhite, remaining. प्रतिष्ठास्यामि Pratiṣṭhâsyâmi, I shall remain. इति Iti, thus.

3. He reflected "what going out, I shall go out, what remaining I shall remain?"—62.

Note.—In the beginning of a new creation, the Lord meditated as to the best agent who would help Him in creation. He thought "Who is that Being who can, by his extreme devotion and love and wisdom, keep me, as if it were, under his control, whom must I make my instrument in this act of creation?" He found that Prâṇa was such an agent, who by his devotion and wisdom, was fitted to be the co-worker with God. He is the Hiraṇya-garbha—the Golden Child the First-born.

MANTRA 4.

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियम् । मनोऽन्नमन्नाद्वीर्यं तपो मन्त्राः कर्मलोका लोकेषु च नाम च ॥ ४ ॥

सः Saḥ, he (the Puruṣa). प्राणम् Prâṇam, Prâṇa (the thread-Prâṇa, the cosmic Prâṇa) the Jîva-principal, Hiraṇyagarbha. असृजत Asṛjata, produced. प्राणात् Prâṇât, from Prâṇa (the first-begotten.) Through the instrumentality of Prâṇa. श्रद्धां Śraddhâm, faith. Bhâratî; the goddess of learning. The principle of self-identity in jîva. The spouse of Prâṇa; the source of all. खं Kham, âkâsa. Through the instrumentality of Śraddhâ, He created âkâsa. वायुः Vâyuḥ, air, the elemental air, its devatâ is Marut. ज्योतिः Jyotiḥ, light, fire. Pâvaka is its devatâ. आपः Âpaḥ, waters. पृथिवी Pṛithivî, the earth. इन्द्रियं Indriyam, organ (karma and Jñâna indriyas). मनः Manaḥ, the mind. अन्नं Annam, food. अन्नात् Annât, from food, making food the instrument, he created seed. वीर्यं Vîryam, seed, vigour. तपः Tapaḥ, austerity, the means which produce knowledge, &c., in the jîvas, and so cause happiness. मन्त्राः Mantrâḥ, the mantras, the Vedas like Ṛik, &c., the means by which perfect wisdom is attained. कर्म Karma, karmas, sacrifices. Good and bad deeds, causes of pleasure and pain. लोकाः Lokâḥ, the lokas, the worlds, the organs of sensation. लोकेषु Lokeṣu, in the lokas or worlds. च Cha, and. नाम Nâma, names, individuals. च Cha, and.

4. He produced Prâṇa, from Prâṇa came Faith, ether, air, light, waters, earth, sense-organs, mind, and food. From food vigour, austerity, hymns, actions, worlds, and in the worlds, name.—63.

Note.—Thus Prâṇa is the first-begotten. Through Prâṇa, He created Śraddhâ or Faith, from Faith the five elements, and the organs of cognition like the eyes, etc., and action like the hands, etc. Manas is the highest among these organs. The Lord creates every succeeding emanation or kalâ, with the intermediation of the one preceding it. These kalâs are not non-intelligent material substances, but denote here hierarchy of intelligences presiding over these.

MADHVA'S COMMENTARY.

Puṣkara presides over karma, the presiding deity of name is Uṣâ. Parjanya is the presiding deity of the lokas. Svâhâ is the devatâ of the mantras. Vahni presides over Tapas, and Varuṇa over vîrya or seed, Soma presides over food, Aniruddhaka over the manas; the Sun, etc., are the Lords of the Indriyas or senses, presiding over the eyes, etc. Rudra, Vîndra, Śeṣa, and Kâma are devatâs of manas, Śraddhâ or faith is the consort of Prâṇa—she is the origin and dissolution of all. She controls all the subsequent emanations. Prâṇa is the cause of Śraddhâ herself. He is thus superlatively excellent. While the Lord Vâsudeva is the cause of Prâṇa himself—the Supreme, the Changeless. There is no one like unto Him; there is no one Higher than Him. Knowing Him the souls get salvation. He is higher than the high. (Tattva-viveka).

The order in which these hierarchies arise is given in another mantra (Mu. Up. II. 1. 3.) "From Him arise Prâṇas, Manas, all senses, âkâśa, air, fire, water, earth, the support of all.'' The order given in the Praśna Up. is not the standard. Manas does not arise from the senses. (Note :—does not the activity of the mind arise after senses have supplied the material? This is also clearly laid down by Bâdarâyana in the Vedânta Śûtra II. 4. 3. From Viṣṇu arises (1) Prâṇa: from Him, (2) Śraddhâ, from her, (3) Rudra, the Lord of Manas, and otherwise called Manas, from him, (4) Indra, the devata of the senses, from him (5) Soma, the devatâ of food, from Soma arises, (6) Varuṇa, from him, (7) the Higher Agni, from him arises (8) Vighna, the Devatâ of âkâśa, thence arises, (9) Marut, the son of Vâyu, from him arises (10) the Lower Agni called Pâvaka, the son of first Agni, thence, (11) Parjanya, thence (12) Svâhâ, the Devatâ of mantra, from her (13) Budha, the Lord of water, thence (14) Uṣâ, the gooddess of Name, thence (15) Śani, the Lord of earth, and (16) Puṣkara, the deity of karma. Each succeeding is lower in order than the one preceding it. They maintain this gradation even when they become free from all guṇas, in the state of Mukti. The eternally free Viṣṇu is higher than Prâṇa even and is the best.

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते । एवमेवास्य परिद्रष्टुरिमाः षोडशकला पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे पुरुष इत्येवं प्रोच्यते स एषोऽकलोऽमृतो भवति तदेष श्लोकः ॥ ५ ॥

MANTRA 5.

स: Saḥ, mere expletive. यथा Yathâ, as. इमा: Imâḥ, these. नद्य: Nadyaḥ, rivers. स्यन्दमाना: Syandamânâḥ, flowing. समुद्रायणा: Samudrâyaṇâḥ, ocean-

going, ocean-souled, tending towards the ocean ; whose nature is to go to the sea. समुद्रं Samudram, ocean. प्राप्य Prâpya, having obtained, entered, reached. अस्तं Astam, end, vanish, rest, setting. Simply become invisible, do not produce any appreciable change in the ocean, neither increase nor decrease it. गच्छन्ति Gachchhanti, go to, become. Though invisible to the ignorant, they exist in the thought of the wise, by the differentiating attribute of their name or form. भिद्येते Bhidyete, remain in the abstract idea. तासां Tâsâm, their (of the rivers). नामरूपे Nâmarûpe, name and form (such as the Ganges, the Yamuna, &c. or white or blue, &c.) समुद्रे Samudre, in the ocean. इति Iti, thus. एवं Evam, alone. प्रोच्यते Prochyate, are called. एवम् Evam, so. एव Eva, indeed. परिद्रष्टुः Paridrasṭuḥ, of the all-seer, the witness ; of the jîva who is the seer, the doer, the enjoyer, the experiencer. इमाः Imâḥ, these (Prâṇa, &c.). षोडश Ṣoḍaṣa, sixteen. कलाः Kalâḥ, parts or principles. Instruments or organs of enjoyment and experience. पुरुषायणाः Puruṣâyaṇâḥ, going to Puruṣâ "whose existence depends on the very idea in the Puruṣa"—who have no independent existence but in the thought of the Puruṣa. पुरुषं Puruṣam, Puruṣa, Vâsudeva. प्राप्य Prâpya, having obtained. अस्तं Astam, end, vanishment, not known to the ignorant. गच्छन्ति Gachchhanti, go to. (As the razor's edge becomes blunted when struck on a stone, so these principles smash up). भिद्येते Bhidyete, remain in abstraction, in the idea of the wise. च Cha, and. आसां Âsâm, their. नामरूपे Nâmarûpe, name and form. पुरुषे Puruṣe, "In the Puruṣa," "in the bosom of the Lord." इति Iti, thus. एवं Evam, alone. प्रोच्यते Prochyate, are so called by the wise). सः Saḥ, he. एषः Eṣaḥ, this (jîva). अकलः Akalaḥ, non-part ; above all Principles. 'The kalâ Devas having attained liberation.' अमृतः Amṛitaḥ, immortal. Becomes one whose insentient principles are lost, and therefore "deathless :" for the death of the jîva is caused by the kalâs or principles, *i.e.*, the jîva stands stripped of all principles. भवति Bhavati, becomes, is. तत् Tat, (about) that. एषः Eṣaḥ, this. श्लोकः Ślokaḥ, verse.

5. As the rapid ocean-going rivers, on reaching the ocean, go to rest, but do not lose their name and form, and are said "they are in the ocean" ; so indeed of the Great Beholder, these sixteen Puruṣa-going Principles, on reaching the Puruṣa, go to rest, without losing their name and form, and men say, "They are in the bosom of the Lord,"—He is this above all Principles, the Immortal. About it is this verse.—64.

MADHVA'S COMMENTARY.

The word is 'samudre' in the locative case, and not 'samudraḥ' in the nominative case, similarly it is "puruṣe" and not "puruṣaḥ." If they are taken in the nominative case, then the meaning would be that the rivers and the jîvas become identical with the ocean and the Puruṣa : and thus would contradict the next sentence which says, "they do not lose but retain their name and form." Though the ignorant do not perceive the names and forms of the rivers, when they rest in the ocean, yet the names and forms persist, so the Released souls, the Muktas, resting in Viṣṇu retain their names and forms intact. The word "bhidyate" comes from the root "bhid," which nowhere has the sense of 'to lose ;' 'to destroy.' Even when applied to pots, jars, &c., by 'bheda' is meant breaking into several parts. That is the primary meaning of 'bheda' 'Division.' It is

only in the secondary sense that we say "the pot is lost." when it is broken. But in this verse the secondary sense cannot even be taken. The name and form cannot be scattered in different places, like unto the fragments of a pot. Therefore, the word "bhidyate" must mean "remain divided from each other, and from the ocean or Puruṣa, by their names and forms." These two keep each separate. Moreover in the next verse, it is clearly declared that the kalâs are not *lost* in the Person, but remain *steadfast* in Him. Therefore, the sense of the whole verse is that in that Puruṣa, every jîva retains his separate name and form each; and so also the kalâ devatâs. The setting mentioned here is like the setting of the sun, an illusion to the ignorant, who think that the sun has set, because they do not see him. So also in the Sattatva, we read:—"Salutation to Him in whom exist Prâṇa and the other kalâs, in Mukti, separate from each other, retaining their name and form." Moreover in the sentence "nâma-rupâd vimuktaḥ" generally translated "free from name and form," the word vi-mukta does not mean "freed" but "not freed" for such is the force of the participle *vi*, as vi-priya = "not loved," vi-yoga = not united, *i.e.*, separation. Similarly in the sentence "nâma-rûpa vihâya," the word is not vihâya but avihâya, as we have already explained before. Moreover the Śruti says "Verily the name is eternal, the Viśvadevas are eternal." (Note: —Viśvadevas denote form). So also there are numerous texts showing that identity is not lost in Mukti. Thus the Ṛig Veda, X. 90-16 speaks of Devas who had attained Mokṣa (perfection) in the past kalpas and came out of the primeval Puruṣaḥ in the beginning of this creation to co-operate with Him. "The Devas who had worshipped Viṣṇu (Yajña) in the past kalpa, with the yajña consisting of knowledge and action, become the First upholders of the cosmos in this kalpa; they, in that world, where the Perfected Devas of the past Kalpa, like Brahmâ and the rest reside, enjoy beautitude and greatness be-fitting them." The plural number in pûrve sâdhyâḥ shows that the Muktas retain their separate identity. So also in the Chhândogya Up. VIII. 12. 3, we find the Muktas retaining their consciousness. "He wanders about there eating, sporting, delighting, &c." So also the Taitt. Up. II. 1-1, declares that the knowers of Brahman enjoy all desireable objects, along with the Omniscient Brahman. So also the Ṛig Veda, X. 71. 11, shows that even after Mukti, the sages perform certain functions: Some sages devote themselves to the maintenance and preservation of the Richas (Cosmic Physical Laws): other sages similarly maintain and preserve the Yajus (Cosmic Astral Laws); a third class of sages after Mukti, preserve the sciences of humanity and teach them to the mankind, &c." All this shows that the final Release is not a state of the loss of identity, nor one-ness with Viṣṇu in the sense of identity. He is the best, higher than all the Muktas, the All-full Nârâyaṇa.

Note.—The sentence नामरूपे विहाय is analysed as नामरूपे अविहाय. If there be no elided अ, then the phrase would mean "losing name and form:" Otherwise it would mean "*not* losing name and form"—a diametrically opposed meaning. But to the elision of अ there is this objection, that the word nama-rupe is in dual case and no sandhi can take place after a dual case ending in ई, ऊ and ए, because it is pragrihya, (Pâṇini ईदूदेद् द्वि० and प्लुतप्रगृह्या अचि I. 1. 11 and VI. I. 125. This rule of Pragrihya, however, is not of universal application, संज्ञापूर्वको विधिरनित्यः)

MANTRA 6.

अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः । तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथा इति ॥ ६ ॥

अरा Arâ, spokes. इव Iva, like. रथनाभौ Rathanâbhau, in the nave of the wheel. कलाः Kalâḥ, parts. यस्मिन् Yasmin, in whom. प्रतिष्ठिताः Pratiṣṭhitâḥ, are

firmly established. तं Tam, him. वेद्यं Vedyam, knowable. पुरुषं Puruṣam, the Puruṣa. वेद Veda, know. यथा Yathâ, so that. मा Mâ, not. वः Vaḥ, you. मृत्युः Mṛityuḥ, death. परिव्यथाः Parivyathâḥ, may cause pain. इति Iti, thus.

6. Like the spokes in the nave of the wheel, in whom the kalâs are established, know ye Him, the knowable person ; so that death may not pain you.—65.

MANTRA 7.

तान्होवाचैतावदेवाहमेतत्परं ब्रह्म वेद नातः परमस्तीति ॥७॥

तान् Tân, them. Bhâradvâja and others. ह Ha, verily. उवाच Uvâcha, said. एतावत् Etâvat, so that, only so far, not beyond this. एव Eva, indeed. अहम् Aham, I. एतत् Etat, this Brahman. परं Param, high, supreme. ब्रह्म Brahma, Brahman. वेद Veda, I know. न Na, not. अतः Ataḥ, than this. परम् Param, greater. अस्ति Asti, is. इति Iti, thus.

7. To them, he said : Thus far I know this Supreme Brahman. I know not any greater than He.—66.

Note.—None knows Brahman fully : even the great sages like Pippalâda, or the Eternals like Râmâ, Brahmâ, &c., know only a portion of Him.

MANTRA 8.

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्याया परं पारं तारयसीति । नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥८॥

इति षष्ठः प्रश्नः ॥ ६ ॥

ते Te, they. तम् Tam, him. अर्चयन्तः Archayantaḥ, praised, worshipped. त्वं Tvam, thou. हि, Hi, verily. नः Naḥ, our. पिता Pitâ, father. यः Yaḥ, who. अस्माकम् Asmâkam, ours, or us. अविद्यायाः Avidyâyâḥ, ignorance. परं Param, extreme. पारम् Pâram, the end. तारयसि Târayasi, crossest; showest. इति Iti, thus. नमः Namaḥ, salutation. परम ऋषिभ्यः Paramariṣibhyaḥ, to the Great Sages and Seers. नमः Namaḥ, salutation. परम ऋषिभ्यः Param ariṣibhyaḥ to the great sages and seers.

8. They praised him : Thou art our father who carries us over the infinite ocean of our ignorance. Salutation to the Great Ṛiṣis, salutations to the Great Ṛiṣis.—67.

MADHVA'S SALUTATION.

Reverence again and again to Hari—to Thee who art my dearest and most beloved : Thou art the totality of the highest joy ; and Thy body is the most beautiful of all visions and giver of all happiness.

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ॥ भद्रं पश्येमाक्षभिर्यजत्राः ॥स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः ॥ व्यशेम देवहितं यदायुः ॥ स्वस्ति न इन्द्रो वृद्धश्रवाः ॥ स्वस्ति नः पूषा विश्ववेदाः ॥ स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ॥ स्वस्ति नो बृहस्पतिर्दधातु ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

FINIS.

Alphabetical Index, of the Mantras.

MUṆḌAKA UPANIṢAD.

INTRODUCTION.

The words "Muṇḍaka Upaniṣad" literally mean "the Secret Doctrine (upaniṣad) for the shaved ones (Muṇḍaka). Was the total shaving of the head, the mark of a monk among the Atharvans and is this which is referred to in the last verse of this Upaniṣad by the phrase Śiro-vrata "Vow of the head"?

ŚRÎŚA CHANDRA VASU.



MUṆḌAKA UPANIṢAD

FIRST MUṆḌAKA.

FIRST KHAṆḌA.

Peace chant.

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥

भद्रं Bhadram, good. कर्णेभिः Karṇebhiḥ, with (our) ears. शृणुयाम Śriṇuyâma, may we listen to. देवाः Devaḥ, O Gods! भद्रं Bhadram, good. पश्येम Paśyema, may we see. अक्षभिः akṣabhiḥ, with (our) eyes. यजत्राः Yajattrâḥ, Holy ones! स्थिरैः Sthiraiḥ, firm. अङ्गैः Angaiḥ, with limbs. तुष्टुवांसः Tuṣṭuvâṁsaḥ, extolling you. तनूभिः Tanûbhiḥ, with bodies. वि Vi, fully. अशेम Aśema, we attain. देवहितं Devahitam, appointed by the God. Divinely ordained. यत् Yat, which. आयुः Âyuḥ, term of life.

(*a*) O Devas of senses! May we (live long to) listen with our ears what is pleasant, and to see with our eyes what is beautiful. O Holy Ones! may we with firm limbs and bodies strong, extolling you always, attain the full term of our God-ordained life. (Rig Veda 1. 89. 8.)

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

स्वस्ति Svasti, prosperity; immortality; indestructibility; welfare. नः Naḥ, us. इन्द्रः Indraḥ, Indra or the Powerful, a name of Viṣṇu. वृद्धश्रवाः Vṛiddhaśravâḥ, illustrious; far, praises (śrava); whose praises are sung far and wide, of ancient fame; praised of yore. स्वस्ति Svasti, prosperity. नः Naḥ, us. पूषा Pûṣâ, Pûṣan, the nourisher, a name of Viṣṇu. विश्ववेदाः Visvavedâḥ, the knower of

all or the possessor of all wealth (Vedâmsi, Dhanâni.) स्वस्ति Svasti, welfare. नः Naḥ, us. तार्क्ष्यः Târkṣyaḥ, the son of Trikṣa or motion, *i e.*, Garuḍa, a name of Viṣṇu. अरिष्टनेमिः Ariṣṭa-nemiḥ, uninjured chariot felly. Nemi or the rim of whose chariot wheel is perfect and imperishable, whose weapons or nemi are not injured (ariṣṭa) by any opponent ; safety-wheeled. स्वस्ति नः Svasti naḥ, prosperity to us. बृहस्पतिः Brihaspatiḥ, the Lord of Mighty Ones, a name of Viṣṇu. दधातु Dadhâtu, may vouchsafe.

(*b*) May Viṣṇu, the powerful, the ancient of fame, vouchsafe us prosperity, may Viṣṇu, the nourisher, the knower of all hearts, give us what is well for us, may Viṣṇu, the Lord of swift motion, the felly of whose wheel never wears out, be propitious to us, may Viṣṇu, the protector of the great ones, protect us too. (Rig Veda I, 89. 6.)

MADHVA'S SALUTATION.

I bow to the Supreme Spirit (Puruṣottama) whose powers are infinite, who is omnipotent, bliss, undecaying, eternal, unborn, undying, and unchanging.

MANTRA I.

ॐ ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

ब्रह्मा Brahmâ, Brahma, the four-faced one, called Viriñchi. देवानाम् Devânâm, of (among) the Devas, the Shining Ones, the enlightened, like Śeṣa, &c. प्रथमः Prathamaḥ, first in time or by qualities. The firs-tbegotten of Viṣṇu, the eldest son. संबभूव Sam-ba-bhûva, fully manifested, was created by Viṣṇu, was born. विश्वस्य Viśvasya, of full, of the whole Universe. कर्ता Kartâ, the Creator भुवनस्य Bhuvanasya, of the world, of the created. गोप्ता Goptâ, protector, preserver. सः Saḥ, he (Brahmâ.) ब्रह्मविद्यां Brahma-Vidyâm, the science of the Supreme. सर्वविद्याप्रतिष्ठाम् Sarva-Vidyâ-pratiṣthâm, the basis of the foundation of all knowledge. अथर्वाय Atharvâya, to Atharva. ज्येष्ठपुत्राय Jyeṣṭha-putrâya, to the eldest son. प्राह Prâha, told fully.

1. Brahmâ, the Creator and the Protector of the whole universe, was the first-born (of Viṣṇu) among all the Shining Ones. He taught the science of Brahman, the foundation of all sciences, to his eldest son, Atharvan.—1.

MADHVA'S COMMENTARY.

In the Vaivasvata Manvantara, Atharvan was the first-born of Brahmâ, while Mitra, Varuṇa, Praheti, and Heti were born after him.

In the first Kalpa, Śiva was the first-born of Brahmâ. Sanaka and the rest were the first-born in Vârâha Kalpa, while Brahmâ is the first-born of Viṣṇu. (Brahmâṇḍa Purâṇâ).

MANTRA 2.

अथर्वणे यां प्रवदेत ब्रह्माथर्वा तां पुरोवाचाङ्गिरे ब्रह्मविद्याम् ।
स भारद्वाजाय सत्यवाहाय प्राह भारद्वाजोऽङ्गिरसे परावराम् ॥२॥

अथर्वणे Atharvaṇe, to Atharvaṇ. यां Yâm, what. प्रवदेत Pravadeta, told. ब्रह्मा Brahmâ, Brahmâ. तां Tâm, that. पुरा Purâ, of old. उवाच Uvâcha, told. अंगिरे Aṅgire, to Angir. The word ends with *r* and is declined as अंगी: अंगिरस् ब्रह्मविद्यां Brahma-Vidyâm, Divine Wisdom. स: Saḥ, he. भारद्वाजाय Bhâradvâjâya, of the family of Bharadvâja. सत्यवाहाय Satyavâhâya, Satyavâha. प्राह Prâha, told. भारद्वाज: Bhâradvâjaḥ, Bharadvâja's son. अंगिरसे Aṅgirase, to Aṅgiras. परावराम् Parâvarâm, higher (esoteric) and lower (exoteric). The science which is both Parâ and Aparâ Vidyâ.

2. What Brahmâ had taught to Atharvan, that science of Brahman, Atharvan taught in ancient times to Aṅgir; he taught it to Satyavâha, son of Bharadvâja, and Bhâradvâja taught it, that which is both exoteric and esoteric, to Aṅgiras.—2.

Note.—Parâvarâm is a Karmadhâraya compound showing that the Parâ and the Aparâ-vidyâs are really identical, contained in one and the same texts of the Vedas.

MANTRA 3.

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

शौनक: Śaunakaḥ, Saunaka. ह Ha, indeed. वै Vai, verily. महाशाल: Mahâśâlaḥ, of the Great Hall, means he who performs annually great yajñas. अङ्गिरसं Aṅgirasam, Aṅgiras. विधिवत् Vidhivat, according to the rules. उपसन्न: Upasannaḥ, approached. पप्रच्छ Paprachchha, asked. कस्मिन् Kasmin, by what, in what. नु Nu, verily. भगव: Bhagavaḥ, O Lord! विज्ञाते Vijñâte, being known. सर्वं Sarvam, all. इदम् Idam, this. The Karmas and the Devas. विज्ञातं Vijñâtam, known. भवति Bhavati, becomes.

3. Śaunaka of the Great Sacrifices, having duly approached Aṅgiras, asked, "O Lord, by knowing what can all this be known."—3.

Note.—The question asked is really three-fold. First, by what authoritative teaching do we know the Karmas and the Devatâs. What are the Books or sources from which we may learn the nature of the Devatâs and the method of approaching them. Secondly, even when the method of performing Karmas is known, what further must be known, in order that the knowledge of the fruit may be obtained. Thirdly, even when the knowledge of the fruit of Karma is obtained, what further must be known that the fruit may be obtained.

MANTRA 4.

तस्मै स होवाच ।

द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥४॥

तस्मै Tasmai, to him, to Śaunaka. स: Saḥ, he, Aṅgiras. ह Ha, verily, gladly. उवाच Uvâcha, said. द्वे Dve, two. विद्ये Vidye, teachings. वेदितव्ये Veditavye, ought to be known. इति Iti, thus. This word should be construed with the last word. ह Ha, verily. स्म Sma, indeed. यद् Yad, what. ब्रह्मविद: Brahmavidaḥ, the knowers of Brahman. वदन्ति Vadanti, say परा Parâ, the Higher (Esoteric.) The teaching that refers to the Supreme. When a mantra is understood as applying to the highest. च Cha, and. एव Eva, even, only. All sciences are of two kinds and not more. अपरा Aparâ, the lower (the exoteric). च Cha, and.

4. To him replied Aṅgiras, 'Two Sciences ought to be known, for thus say the knowers of Brahman, the higher and even the lower science.'—4.

Note.—The words conveying these teachings are not different. When higher and the principal meaning is read into them, it is called esoteric, when the scriptures are read in their ordinary meaning they are exoteric. The force of the word "Eva," in the above indicates that the things are not really two but one. When a person reads with the highest vehicle, which reveals to him the inner purport of the sacred book, the teaching becomes esoteric, but when he reads them with his lower intellect it is exoteric.

This verse answers the first question raised in the last mantra as well as the second. All Karmas are to be learnt from the Aparâ Vidyâ. When so learnt, this knowledge becomes perfected when it is supplemented by the knowledge of the Supreme Self, the subject of the Parâ Vidyâ. This answers the second question. Therefore the verse says: Two Vidyâs ought to be known, &c.

MANTRA 5.

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते ॥५॥

तत्र Tatra, among these two. अपरा Aparâ, the lower (are). ऋग्वेद: Ṛig-Vedaḥ, the Rig-Veda. यजुर्वेद: Yajur-Vedaḥ, the Yajur-Veda. सामवेद: Sâma-Vedaḥ, the Sama-Veda. अथर्ववेद: Atharva-Vedaḥ, the Atharva-Veda. शिक्षा Śikṣâ, the Orthography, and phonetics. कल्प: Kalpaḥ, the Rituals. व्याकरणम् Vyâkaraṇam, the Grammar. निरुक्तम् Niruktam, Etymology, and lexicography. छन्द: Chhandaḥ, Prosody. ज्योतिषम् Jyotiṣam, Astronomy. इति Iti, thus. अथ

Atha, now. परा Parâ, the higher. यया Yayâ, by which. अक्षरम् Akṣaram, the Imperishable ; the Word (Brahman). अधिगम्यते Adhigamyate, is apprehended.

5. Among these, the lower sciences are the Ṛig-Veda, the Yajur-Veda, the Sâma-Veda, the Atharva-Veda, the phonetics, the liturgy, the Grammar, the lexicon, the prosody and astronomy. The higher is that by which the Imperishable is known.—5.

MADHVA'S COMMENTARY.

The Vidyâs like the Ṛig-Veda, &c., are considered Aparâ, when they do not designate Viṣṇu, but are employed in a ritualistic sense. But these very sciences become the Parâ Vidyâ, when they express the Lord Viṣṇu. Thus we find in Parama Saṁhitâ.

The true Bhâgavatas chanted the praises of Viṣṇu through the hymns of the Ṛig-Veda (when acting as Hotṛi priests), they praised the Lord through the songs of the Sâma-Veda (when officiating as Udgâtṛi priests), they offered oblations into the fire with the mantras of the Yajur-Veda, in honour of Viṣṇu alone, and they recited His praises through the Atharva-Veda, and the Itihâsa and Purâṇas.

They who do not consider any one to be equal to Viṣṇu, nor superior to Him ; who know Him to be the Best of All are verily the best of the devotees and Bhâgavatas.

In the Vedas, in the Râmâyaṇa, in the Purâṇas, and the Mahâbhârata, throughout these scriptures—in their beginning, middle and end, Viṣṇu alone has been sung everywhere. Those who know that the Brahman alone has been taught in the beginning, middle and the end of these books, get the grace of the Śabda Brahman, that abides five-fold in the four Vedas and the Itihâsa, the fifth Veda.

That true, whom the workers of the True praise in the true Vâkas and Anuvâkas (two topics of the Yajur-Veda), in the true Niṣads and the Upaniṣads (two topics of the Atharva-Veda), in the Satyas (the Ṛik ?) and in the Sâmans is the Lord Viṣṇu alone.

That goal which all the Vedas declare, for whose sake they lay down austerities, desiring whom Great Ones perform Brahmacharya, that path I will declare to thee with brevity. (Kath Up., I. 2, 15 ; Gîtâ, VIII. 11).

And that which is to be known in all the Vedas am I alone and I indeed the Veda-knower and the author of the Vedânta. (Gîtâ, XV. 15). (This also shows that Viṣṇu alone is the Primary object of worship taught

in all the Vedas and no other deity; for such is the force of the word '*eva.*') So also the original Śruti:—

"The fourteen sources of the great Vidyâs should be known."

Note—The four Vedas, the Itihâsas, the Purâṇas, the six Vedângas, the Smṛitis and the Mîmâṁsâ constitute the fourteen sources of the Vidyâs.

In ancient times the Pañcha-Râtras and the Vedas were all one; and in that Kṛita age they were known by the single appellation of the Root-Veda (because it taught or revealed the great Root, Lord Viṣṇu). Then they were not known by the names of the Ṛig, Sâman, &c. Nor in those days, the names like Indra, &c., were applied to any being other than Viṣṇu. For in those times, Hari alone was designated by the names of Brahmâ, Rudra, Indra, &c. He alone was worshipped as the Supreme God. The Devas like Brahmâ, &c., called also Manu, were worshipped with love, in that age, because they were the revealers of the Truth about God, because they were the fathers and the guardians of humanity and because they were agents of the Lord. (They were not worshipped as the Supreme God). Because men were the worshippers of one God alone, therefore in the Kṛita age they obtained Hari alone. Thus there is nothing else in the Vedas but the highest Truth. There is really no such thing in it as a higher or a lower Vidyâ, because all the Vedas beginning with the Ṛig-Veda and ending with Anuvyâkhyâ have come out of the Lord: therefore let all worship Hari alone. For Brahmâ and Devas, Manus and men worship Him with the entire undivided single Veda and know Him alone. Thus it was in the Kṛita age. In the Tretâ age, when intelligence declines and men become incapable of such worship, then even they should adore Hari with the Pañcha-râtras and the divided Vedas, Ṛig, Yajur, Sâma, &c. Hari should then be worshipped through the divided Vedas and the Pañcha-râtras, by men of the Tretâ Yuga. In the Dvâpara age men should worship Viṣṇu through Pañcha-râtras alone (if they are incapable of worshipping Him through the Vedas). Similarly in the Kali age men should worship the Lord Hari by reciting His name only (if they are incapable of worshipping Him through the Vedic and the Pañcha-râtra mantras).

The Veda was one in the Kṛita age. It became three-fold in the Tretâ age. In the Dvâpara age it became five-fold, while in the Kali age the Veda is almost going to disappear everywhere.

The highest Dharma of the Kṛita age should be observed in the Kali also. The other Dharmas taught for Tretâ, and subsequent ages were meant

for those only who were totally incapable of observing the highest Dharma, (so in those ages also the highest was observed by those who were capable of it).

Because all men were worshippers of one God in the Kṛita age, therefore all the Vedas were understood then as directing the worship of one Lord. But in the Tretâ, men began to love other objects than the Supreme, and so the Vedas came to be divided into three parts (and so understood by the people of that age, according to their three-fold nature of Sattva, Rajas and Tamas and they employed the Vedic mantras for the attainment of those objects).

Therefore, the one Viṣṇu, the Eternal, should be understood through all the Vedas, adored in all sacrifices and ceremonies, always to be meditated upon and reverenced. (Nârâyaṇa Saṁhitâ).

The words of the Vedas degenerate in their meaning with the age and with such decline lose their power of denoting Viṣṇu, thus have we heard (Mahâbhârata).

So also in the Varâha Purâna :—

"I am to be seen through the Vedas, the Pañcha-râtras, through Bhakti (Love), and through sacrifice and through nothing else can I be seen even in millions of years."

Even in this Upaniṣad, there is taught first the Aparâ Vidyâ the Karma in the verses "Mantresu Karmâṇi, &c. (I. 2, 1). Then is taught the highest Vidyâ, the knowledge of the Imperishable, commencing with the verse "Yena Akṣaram Puruṣa Veda" (Mu. Up., I. 2-13). Then it is further shown that persons who have studied the four Vedas, or whose Saṁskâras have been performed according to the four Vedas, are alone Adhikâris of this Vidyâ—(for they alone by their previous training and education, can profit by this teaching). For at the end, the Upaniṣad says :—" this must be taught to him alone who has performed the vow of the head." Now Śiro-Vrata or the vow of the head, is merely illustrative of other ceremonies peculiar to the other Vedas also. As says the Vyâsa Smṛiti :—" He who performs the vow of his own Veda and who has gone through all the Vedas, is entitled to study the occult Vidyâs, but never those who have not performed the vow of their Vedas."

MANTRA 6.

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं नित्यं विभुं
सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

यत् Yat, which. तत् Tat, that. अद्रेश्यम् Adreśyam, invisible, other than the visible, cannot be apprehended by the senses. अग्राह्यम् Agrâhyam, cannot be seized (by the mind of the ignorant, or cannot entirely be comprehended by the mind). अगोत्रम् Agotram, without clan, without genus. अवर्णम् Avarṇam, without caste, without species. अचक्षुः श्रोत्रं Achakṣuḥ-śrotram, without eyes and ears. तत् Tat, that. अपाणिपादम् Apâṇipâdam, without hands and feet. नित्यं Nityam, eternal. विभुं Vibhum, All-powerful or all-pervading. सर्वगतम् Sarvagatam, omnipresent, entering in all. सुसूक्ष्मम् Su-sûkṣmam, extremely subtle, infinitesimal. तत् Tat, that. अव्ययम् Avyayam, unchanging. यत् Yat, who. भूतयोनिम् Bhûta-yonim, womb of elements, cause of beings or of creatures. परिपश्यन्ति Pari-paśyanti, see around or clearly see. धीराः Dhîrâḥ, the wise, the tranquil ones.

6. The tranquil in heart see the Imperishable, as the source of all beings, and know Him to be invisible, unseizable, without genus, without species, without eyes or ears, without hands or feet, all-powerful, eternal, all-pervading and extremely subtle, as the unchanging source of all beings—6.

MANTRA 7.

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः संभवन्ति ।
यथा सतः पुरुषात्केशलोमानि तथाक्षरात्संभवतीह विश्वम् ॥७॥

यथा Yathâ, as. ऊर्ण-नाभिः Ûrṇa-Nâbhiḥ, wool-navel, the spider. सृजते Sṛijate, emits, throws out. गृह्णते Grihṇate, takes up, destroys. पृथिव्यां Prithivyâm, in the earth. ओषधयः Oṣadhayaḥ, herbs, plants. सम्भवन्ति Sam-bhavanti, grow, come out. सतः Sataḥ, from the living. पुरुषात् Puruṣât, man. केशलोमानि Keśa-lomâni, the hair of the head and of the body. तथा Tathâ, so. अक्षरात् Akṣarât, from the Imperishable. संभवति Sam-bhavati, comes out. इह Iha, this. विश्वम् Viśvam, the universe.

7. As the spider stretches forth and gathers together its thread, as herbs grow out of the earth, as from a living man come out the hair, so from the Imperishable comes out this universe.—7.

Note.—The illustration of the spider and its thread shows that the material universe is a reality by itself, not a Pariṇâma or modification of Brahman, and always remains outside of Brahman; as the thread remains outside the spider, when he stretcheth it out, it is creation; when he gathers it together and wraps it round himself, it is Pralaya or destruction. This shows that the material world is neither a modification (Pariṇâma) of Brahman, nor an illusion (vivarta) superimposed upon Brahman. The second illustration shows that jîvas also come out of Brahman; as seeds remain latent under ground in the winter but

burst forth into herbs and plants in the summer, so the jîvas remain latent in pralaya with their different karmas as their seeds, and come out at the time of creation, as trees of different kinds, but with their root always in Brahman. The third illustration shows that as out of a conscious man come out unconsciously and without any exertion on his part, hairs, nails, &c., so the jîvas and the lokas come out of Brahman without any effort on His part.

MANTRA 8.

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।
अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ ८ ॥

तपसा Tapasâ, by tapas or penance, by meditation or thought. चीयते Chîyate, swells, becomes joined with. ब्रह्म Brahma, The Brahman. ततः Tataḥ, from that (union). अन्नम् Annam, food, the Matter or Prakṛiti. अभिजायते Abhi-jâyate, is born again (in the beginning of a Kalpa.) अन्नात् Annât, from the Prakṛiti. प्राणः Prâṇaḥ, the Cosmic Life-breath. मनः Manaḥ, the Cosmic mind, the thought world. सत्यम् Satyam, the true, the vijnâna or Buddhi or the Cosmic Reason. The five elements like âkâṣa, &c. लोकाः Lokâḥ, the (seven) worlds. कर्मसु Karmasu, in the works or in the jîvas. च Cha, and. अमृतम् Amṛitam, the undying, the Nectar, the immortal.

8. The Brahman united with Tapas (the root of Matter and Thought), and thence arose the Matter, from the Matter arose the Breath, the Manas, and the True, as well as the worlds (and karmas) and in the Karmas the immortality itself.—8.

Note.—The brooding or Tapas denotes reflection on the shape and character of the previous world which Brahman is about to reproduce. He creates the new world on the pattern of the old. (Râmânuja.)

This also shows that by the mere thought of Brahman (not by any modification of it or by any vivarta in it) comes out Matter and Karmas or jîvas. The matter or annam gives rise to the seven lokas and triple powers, *viz.*, Kriyâ-sakti (Prâṇa) Jñâna-sakti (manas) and Ichachâ-sakti (Satyam). This on the side of form; while among the karmas (jîvas) the Immortal Brahman himself takes up His residence. This verse further shows that the Prakṛiti and the jîvas are co-eternal with Brahman, together with the Logos or Brahmâ.

MANTRA 9.

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।
तस्मादेतद् ब्रह्म नाम रूपमन्नं च जायते ॥ ९ ॥

इति प्रथममुण्डके प्रथमः खण्डः ॥ १ ॥

यः Yaḥ, who. सर्वज्ञः Sarvajñaḥ, all-knowing. सर्ववित् Sarvavit, all-understanding, or all-attaining (vindate.) यस्य Yasya, whose. ज्ञानमयं Jñâna-mayam, consisting of wisdom, pure wisdom. तपः Tapaḥ, the meditation, the penance.

तस्मात् Tasmât, from Him. एतद् Etad, this. ब्रह्म Brahma, Brahmâ the Chaturmukha or the Four-faced. नामरूपं Nâma-rûpam, the name-form, the Spirit-matter, the jîva. अन्नं Annam, Prakṛiti. जायते Jâyate, is born.

9. From Him who is All-knowing and All-understanding, whose tapas is the Primeval Wisdom comes out of this triad :—Brahmâ, the Nâma-rûpa or the Jîvas, and the Annam or the Prakṛiti.—9.

MADHVA'S COMMENTARY.

The words "etat Brahma" mean this Chaturmukha Brahmâ.

Note.—The first Chapter opens with the statement that Brahmâ was the first of the shining ones that came out of Viṣṇu at the beginning of a creative period, and that He is the First Teacher of the secret doctrine, the Theosophy, the Brahma-Vidyâ. It then goes on to mention how this Brahma-Vidyâ or Theosophy, is preserved for mankind by a Lodge that is coeval with creation and whose present Head is known by the name of Añgirasa. An initiate called Śaunaka is the questioner in this Upaniṣad : and he puts the enigmatical question what is that one science, one substance by knowing which everything else is known. Does there exist any science from whose principles the principles of all other sciences can be deduced? The answer to that is : "Yes. There exists such a science. It is the science of the Syllable—Akṣara-Vidyâ ; as distinguished from the science of the words." All sciences like the Physical (Rik) Theological (Yajus), Spiritual (Sâman)- Occult (Atharvan) are summed up in the science of the Syllable, the science of the Imperishable Akṣara-Vidyâ. But this science is not contained in any particular book. All religious scriptures of every people—scriptures that have come from the Great Lodge—contain it : but one must read these scriptures between the lines ; or rather between the Syllables (Akṣara). This reading between the syllables, known as Kabbalistic science in the West, is almost lost now in India. Every akṣara or letter had a numerical value as well as denoted a particular substance or quality. The sacred scriptures must be read with this key in order to understand their secret meaning. When the Scriptures are read in their exoteric sense, with the surface meaning, they are called Aparâ. When read with this key of the Imperishable, they are turned into Parâ Vidyâ. All sacred scriptures have thus a two-fold meaning ; and hence the impossibility of translating them, and prohibition against translating them.

The Science of the Imperishable has some broad outlines, and it is these that the Muṇḍaka gives in its six chapters. The three Great Imperishables are God (Brahma), Soul (Karma), and Matter (Annam), the last two subordinate to the first.

FIRST MUṆḌAKA.

SECOND KHAṆḌA.

MANTRA I.

तदेतत्सत्यं मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा संततानि । तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ॥ १ ॥

तत् Tat, that. एतत् Etat, this. सत्यं Satyam, the true. मन्त्रेषु Mantreṣu, in the Mantras, in the inspired hymns (in the four higher planes whence the mantras are intuited.) कर्माणि Karmâṇi, the works, the energies. कवयः Kavayaḥ, the poets, the seers, the sages. यानि Yâni, which. अपश्यन् Apaśyan, saw, discovered, were inspired with. तानि Tâni, them. त्रेतायाम् Tretâyâm, in the three lower planes. बहुधा Bahudhâ, diversely, in many ways. संततानि Santatâni, branched out, stretched out, were performed. तानि Tâni, them. आचरथ Âcharatha, practise ye नियतम् Niyatam, regularly, diligently. सत्यकामाः Satyakâmâḥ, ye lovers of the truth. एषः Eṣaḥ, this. वः Vaḥ, for you. पन्थाः Panthâ, the path. सुकृतस्य Sukṛitasya, of good works. लोके Loke, to the world.

1. This is the True. The karmas which the sages revealed in the mantras, (were and do still exist in harmony as if one, in the higher beings, *i.e.*, men of Kṛita age). They became in the three lower ages diversified in many ways (and crystallised into exoteric creeds). Practise, ye lovers of the True ! as a rule, the karmas of the Kavis (the seers) (and not the diversities introduced into them by intellect unillumined by inspiration). This is your path to the world of the Good.—10.

MADHVA'S COMMENTARY.

The word "Satyam" means "the Lord." Tat etat satyam means "This is the True, *i.e.*, God."

Satya-kâmâḥ means "devoted to the True"—desiring to please the Lord. Perform work desiring to please Him, for then even such work would become Parâ Vidyâ. Works not performed with this motive become "but frail rafts"—"adriḍhâ yajña rupâḥ."

MANTRA 2.

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।
तदाज्यभागावन्तरेणाहुतीः प्रतिपादयेच्छ्रद्धया हुतम् ॥ २ ॥

यदा Yadâ, when. लेलायते Lelâyate, plays, flickers. हि Hi, verily. अर्चिस् Archis, the flame, the current. समिद्धे Samiddhe, well lighted, well attuned. हव्यवाहने Havya-vâhane, in the vehicle of oblation. तदा Tadâ, then. आज्यभागौ Âjya-bhâgau, the two portions of the clarified butter. अन्तरेण Antareṇa, in the interspace, between. The space set apart for the two Âjyas or the offerings. आहुतीः Âhutiḥ, oblations. प्रतिपादयेत् Pratipâdayet, should perform. श्रद्धया Śraddhayâ, with faith. हुतम् Hutam, offered.

2. When the current plays in the fully kindled vehicle of invocation, let a man make his invocations between the space set apart for the two oblations of butter, an invocation of Faith.—11.

Note.—When the Kuṇḍalinî—the archis, the flame in the ark—is fully active and moves freely up and down the vehicle of invocation, *i.e.*, through the spinal cord, between the two nâḍis called Iḍâ and Piṅgalâ, which are on the right and left of the Suṣumnâ, and called here the two portions of the clarified butter, then is the proper time to invoke with faith.

Exoterically, in every Fire sacrifice two oblations are first made, on the right and left of the fire on the altar, when the fire is fully kindled. One on the right is offered with the words "agnaye svâhâ" that on the left with "somâya svâhâ." This offering to the two Eternals, Agni and Soma, must be made before any Deva can be invoked.

The offerings must be made when the fire is fully kindled, never when it is imperfectly kindled, or smoking, &c. The seven stages through which the fire passes before it is fully lighted and fit to receive âhutis, are described in the fourth verse.

When the Śruti says "perform karmas" it means perform acts which are religious, which are duties and not acts in general. The karmas thus include all acts taught in the Śrutis; and cover the control of thought (Sama), control of conduct (Dama), tolerance, meditation, &c. The Karmas do not mean merely ritualistic karmas. The karmas thus are of many kinds: (1) The offering to the Devas. (2) The study of sacred literature. (3) The offering to the ancestors. (4) The feeding of the stranger, &c. The Deva-Yajña or offering to the Devas is the type of all Karmas. It is performed by offering oblations to fire and its other name is Homa. The verse gives the inner meaning of this Homa and the method of its performance. The fire oblations are commenced by the offering of clarified butter (âjya-bhâga) unto fire. Then take place offerings of rice, cake, barley, sugar, scents, charu, &c. The ceremony is closed by another offering of clarified butter. Thus clarified butter (ghee) begins and ends all offerings—therefore the text says "between the two Âjyabhâgas all other offerings should be made." This is then the method of all Homas:—Âjya-bhâgas—other substances like Charu, &c., called âhutis and the second Âjya-bhâgas. A brahmachârî offers mere fuel to the fire. A householder should offer barley, rice, milk, curd, &c. All must offer according to the stage or âśrama in which they are.

MANTRA 3.

यस्याग्निहोत्रमदर्शमपौर्णमासमचातुर्मास्यमनाग्रयणमतिथिवर्जितं च
अहुतमवैश्वदेवमविधिना हुतमासप्तमांस्तस्य लोकान्हिनस्ति ॥ ३ ॥

यस्य Yasya, whose. Of what Adhikâri, the sacred fire (Saptamân) which remains without oblations (âhutam), destroys completely the seven worlds. **अग्निहोत्रम्** Agni-hotram, the fire sacrifice. **अदर्शम्** Adarsam, (is) without the Darśa or the new-moon sacrifice. **अपौर्णमासम्** A-paurṇamâsam, without the Full-moon sacrifice. **अचातुर्मास्यम्** A-châturmâsyam, without the four months' sacrifice. **अनाग्रयणम्** Anâgrayaṇam, without the harvest or six-monthly sacrifice. **अतिथिवर्जितम्** Atithi-varjitam, guest-devoid, unattended by guests. **अहुतम्** Ahutam, not offered, not having Homas. **अवैश्वदेवम्** A-vaiśva devam, without the Vaiśvadeva ceremony. It is typical of the five Great Sacrifices. **अविधिना** Avidhina, not according to the rules, (as laid down in the Gṛihya Sûtras.) **हुतम्** Hutam, offered. **आसप्तमान्** Â-saptamân, up to seven. Or saptamân means a Septenary (lit.) that which has seven. It is a name of fire, because fire has seven flames. The word **आ** â, should be joined with hinasti. **तस्य** Tasya, his. **लोकान्** Lokân, worlds. **हिनस्ति** Hinasti, destroys. Becomes an obstacle.

3. The seven worlds are lost of that man whose Agnihotra is not accompanied by the new-moon and the full-moon, the four-monthly and the six-monthly offerings, or in which guests are not honoured, or who offers no sacrifice or who performs no Vaiśva-deva ceremony, or who offers according to wrong rule. Or of such a person the Septenary (Fire) destroys completely the seven worlds, *i.e.*, the Septenary does not allow that person to enter those worlds.—12.

Note.—The person who in spite of being an adhikâri does not offer oblations to the fire, loses the advantage of getting the help of the Fire Devas in his passage to the Higher worlds.

Thus the Agnihotra is ordained for all men in the three Âśramas: with appropriate meditations, &c. But this Agnihotra itself has several culminating periods or days, when ordinary daily offerings assume a little more gorgeous aspect. All the fortnightly, the monthly, the quarterly, the six-monthly or harvest offerings must be performed. Lest the daily Homa should degenerate into individualistic prayer service, and the congregational aspect of it be forgotten, the daily individualistic Homa must be supplemented by congregational service. The simplest of these is the fortnightly service called Darśâ and Paurṇamâsa—the New-moon and the Full-moon offerings. These are done in assemblies and not in the solitude of one's family hearth. On these days one should throw open the door of his house to his neighbours, and invite them to participate with him in the worship of the Lord. The man who does not do so, who rests satisfied with his daily prayers, does not reap the full reward of the Agnihotra. Therefore the verse says "He whose Agnihotra is not accompanied by Darśâ, &c., is as if he had not

performed any sacrifice." The Lord Agni (called Saptamân—the Septenary)—destroys the worlds of such a man - that is obstructs the passage of that soul to higher worlds. Not only these congregational and seasonal services should be duly performed, but scrupulous attention should be paid to the proper discharge of the daily Agnihotra also. Not only this but other Yajñas also should be performed, such as, feeding the stranger, the Vaiśvadeva offering, the Śrâddha or offering to the Pitṛis, offering to the Bhûtas and the poor and all animate creation. In fact, the well-known Five Great sacrifices should be performed by all who desire for their physical, moral and spiritual welfare.

MANTRA 4.

काली कराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा ।
स्फुलिङ्गिनी विश्वरूपी च देवी लेलायमाना इति सप्त जिह्वाः ॥४॥

काली Kâlî, the Black, the absence of all colours. कराली Karâlî, the Terrific, the red colour. च Cha, and. मनोजवा Manojavâ, the swift as thought. च Cha, and. सुलोहिता Su-lohitâ, very red. या च Yâ cha, and what. सुधूम्रवर्णा Su-dhûmra-varṇâ, deep colour of smoke, (purple). स्फुलिङ्गिनी Sphulinginî, sparkling. विश्वरूपी Viśva-rûpî, having all forms, or colours, *i.e.*, pure white, another reading is Viśva-ruchi. देवी Devî, the shining one. लेलायमाना: Lelâyamânâḥ, flickering. सप्तजिह्वा: Sapta-jihvâḥ, the seven tongues.

4. The black, red, green, yellow, purple or blue, violet and the shining white, are the seven tongues of the fire as displayed on the altar.—13.

Note.—The Agnihotra is to be performed only in well-lit fire not in a fire which is smoking, &c. The seven tongues or flames of fire are known by their respective names of Kâlî, &c.

MANTRA 5.

एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो ह्याददायन् ।
तन्नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥५॥

एतेषु Etesu, when these. भ्राजमानेषु Bhrâjamânesu, are shining. यः Yaḥ, who. चरति Charati, performs, offers oblations. यथाकालं Yathâḥ-kâlam, at the right time, in due time. च Cha, and. आहुतयः âhutayaḥ, the oblations, or offerings. हि आददायन Hi âdadâyan, verily offering or giving. तम् Tam, him. नयन्ति Nayanti, carry. एताः Etâḥ, these (oblations). सूर्यस्य Sûryasya, of the sun. रश्मयः Raśmayaḥ, rays. यत्र Yatra, where. देवानाम् Devânâm, of the devas. पतिः Patiḥ, lord. एकः: Ekaḥ, one. अधिवासः Adhivâsaḥ, dwells, reigns supreme.

5. He who works when those (seen) are shining throwing oblations in them in due time, (can go out of his body, for) these flames as solar rays, carry him there where reigns supreme the one Lord of the Devas.—14.

Note.—The man who makes his offerings in these flames properly and in proper season, is carried after death by these. The last line of this verse really contains two sentences (1) tam nayanti etâḥ yatra devânâm, &c. (2) tam nayanti sûryasya raśmayaḥ yatra, &c. In the first "sûryasya raśmaya" is omitted; in the second "Etâḥ" is omitted. The verse is to be so interpreted, in order to show the two-fold objects—goal and the means of reaching it. The first tam nayanti etâḥ yatra, &c. "Him carry these where dwells for kalpas the one Lord of the Devas"—shows the fruit or goal reached by karmas. The second "tam nayanti sûryasya raśmayaḥ, &c." shows the means or vehicles of reaching that goal.

The Bhâgavatas who are karmins are of two kinds: Apratîkâlambanâs: who worship without any symbol: who do not take the help of any symbol: (2) Pratîkalambanâh, those who take such help of symbol. The first class consists of Devas and others who see the Lord as All-pervading. All Devatâs, one hundred among the Ṛishis, one hundred among the Gandharvas belong to this class of Adhikârins. The Pratîkâlambanas are of two kinds (1) Dehâlambanâ and (2) Pratimâlambanâ. Those who see the Lord in their body, they are Dehâlambanâs. The Ṛishis, &c., called Madhyama Adhikâris belong to this class. "They see the Âtman in the Âtman (body)." While the Pratimâlambanâs are those who see God in an image—who can not imagine Him without some form. Men belong to this class.

These homâs—these sacrifices, gifts, penances, &c.—carry him, the worshipper, if he is an Apratikâlambana to the abode of the Lord, namely to Vaikuṇṭha Loka, where the Lord of the Devas, *i.e.*, Viṣṇu dwells for ages. If he is a Dehâlambana Adhikâri, then these Homas carry him to Satyaloka, where dwells the Lord of the Devas, namely, Brahmâ, the Four-faced, If he is a Pratimâlambana Adhikâri then these Homas carry him to Mahar, Jana or Tapas Loka. They (the Pratimâlambanas) dwell in these lokas for long æons. When the fire kindled by Sankarṣaṇa's Breath—the great Pralaya fire burns up the three lower planes, Bhur, Bhuvar, and Svar: the Mahar Loka becomes uninhabitable, and so they go leaving Mahar, Jana and Tapas Lokas to Satya Loka. The Karmas become fruitful of the highest results through Jñâna alone.

The question then arises, how can the Yajamâna go to Viṣṇu Loka when he is clothed in a body, for even after death, there remains a body in which the soul is clothed and Viṣṇu Loka is a place where no Prâkṛitic matter can enter? This is answered by the second sentence—the Sûrya rays carry the soul. The word "Sûrya" means He who is attained by the Sûris or Wise—that is, the Supreme God Viṣṇu. The rays or powers of Viṣṇu carry the soul to Viṣṇu Loka. These Viṣṇu rays carry the soul to that place where dwells the one Lord of the Devas. They carry the soul to the Heart where the Lord dwells. The first stage of death is that these Sûrya rays—these Divine rays (the web of Life)—carry the Jîva into the heart—and there they begin to glow into a steady flame. There in the heart, the Lord Viṣṇu carries His devotee outside the heart: as is said: "Then Viṣṇu with his light illumines the heart and the passage at its top, and through that goes out taking the Jîva with Him."

MANTRA 6.

एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥ ६

एहि एहि Ehi ehi, come, come. इति Iti, thus. तम् Tam, him. आहुतयः Âhutayaḥ, the oblations, the offerings. सुवर्चसः Su-varchasaḥ, very powerful, the resplendent, the brilliant. सूर्यस्य Sûryasya, of the sun. रश्मिभिः Raśmibhiḥ, by

or on the rays. यजमानम् Yajamânam, the sacrificer. वहन्ति Vahanti, carry. प्रियम् Priyam, welcome, pleasant. वाचम् Vâcham, speech, word. अभिवदन्त्यः Abhivadantyaḥ, speaking respectfully, uttering, honoring. अर्चयन्त्यः Archayantyaḥ, praising, saluting. एषः Esaḥ, this. वः Vaḥ, your. पुण्यः Puṇyaḥ, holy, merited. सुकृतः Su-kṛitaḥ, well performed, good works, self-created, (svakṛitaḥ). ब्रह्मलोकः Brahma-lokaḥ, the Brahma world.

6. The respondent devas thus invoked say to him :—"Come, come." They carry the sacrificer on the rays of the sun, while they utter pleasant speech, glorifying him with the words :—"This is your holy Brahma-world, self-created by your thought."—15.

MADHVA'S COMMENTARY.

The words "Sukṛita" means the good deeds performed for the sake of the Lord. A work so done is Sukṛita or "well done," it alone is a virtuous, or sukṛita work.

The word "Brahma-loka" in the text means the loka of the Supreme Brahman.

(The acts done to please the Lord are the means to attain Brahmaloka). For says the Vyâsa Smṛiti :—

"A work performed without desire (of acquiring heaven, &c.) and with knowledge (that I am not the true agent, but the Lord is the real agent) carries the performer to the Eternal Brahman. Such a karma is the true renunciation. This renunciation constantly practised leads to the 'Ancient Eternal.'"

So also the Śruti :—

"For him who worships the Âtmâ, the great refuge alone, there is no exhaustion of Karmas."

So also in the Gîtâ the Lord says :—

"Having in ancient times emanated mankind together with sacrifice the Lord of emanation said, &c., &c." (Gîtâ III. 10, 16.) So also in another passage (Gîtâ IX. 25) He says :—

"My worshippers come unto Me." "I am indeed the enjoyer, &c." (Gîtâ IX. 24.) and though in the Gîtâ III. 17, He says :—"But the man who rejoiceth in the Self, with the Self is satisfied and is content in the Self for him verily there is nothing to do"; yet He says also "as the ignorant act from attachment to action, O! Bhârata, so should the wise act without attachment, desiring the welfare of the world." (Ibid III. 25). "Who carp at My teaching and act not thereon, senseless, deluded in all knowledge, know thou these mindless ones as fated to be destroyed." (Ibid III. 32),

(*Objection.*)—If work is to be performed *always*, then there remains no necessity of Sannyâsa âśrama, for that is a stage in which all actions are to be renounced ?

No there is no such conflict. For the Gîtâ itself shows that there are two-fold teachings in it, one addressed to the anchorites (Sâṅkhya yogins) and the other to the householders (Karma yogins) :—

"In this world there is a two-fold path as I before said, O ! sinless one : that of yoga by knowledge, of the Sâṅkhyas ; and that of yoga by action of the yogins."

(Therefore though the anchorites need not perform the agnihotra, &c., like the householders, they must perform actions appropriate to their âśrama, such as control of thought, conduct, &c.)

In the Tretâ then Pujâs were performed in diverse ways : but in the Kṛita all Pujâs were performed in one and the same way. On this there is the following authority :—

"In the Kṛita age, people worshipped Hari alone, the abode of all Devas, by sacrifice like agni-ṣtoma, &c. They considered Hari as the Cause working through all the Devas, and the Devas as his servants. Thus did worship the man Vasu." (In the Kṛita age even when offerings were made under the name of Indra, &c., they were made with this formula "Svâhâ to Hari the Antaryâmin or inner Ruler of Indra." "Svâhâ to Hari the Ruler within of Agni," &c).

"But in the Tretâ age, the host of Devatâs began to be worshipped by the ignorant, on their own account, and not as servants and agents of Hari," as says the Upaniṣad :—"tretâyâm bahudhâ santatâni."—(Padma Purâna). The names like Indra, &c., were names of Hari in the Kṛita age :—"Him whom they call Indra, whom they call Varuṇa (the All-pervading) whom they call Mitra (the Friend), whom they call Satya (the True), He who is the highest Deva among all the Devas, who is the father of Vâyu, to Him I offer this Soma through these names (of Indra, &c.)

"In the Kṛita age all the people thus worshipped only Viṣṇu, the Father of Vâyu, along with the other Devas (mentioned above as so many qualities of Viṣṇu). In the Tretâ some only worshipped Viṣṇu in this way. Others began to worship Indra, &c., as separate from Viṣṇu, as independent Devas : but at the end uttered the formula "I offer all this to Viṣṇu." While others even omitted to do that also."—(Brahmâṇḍa Purâṇa.)

Note.—Having thus described the going out of the Jîva from the heart, this verse describes how after leaving the heart the Jîva next leaves the body, and enters the path of Archis, &c., in order to reach the Viṣṇu Loka. The verse, ehi ehi, &c., like the last verse, has also two sentences mixed up in one. The one sentence is : tam âhûtayaḥ suvarchasaḥ

sûryasya raśmibhiḥ Yajamânam vahanti. This describes the method of getting out of the body. Its meaning is : "The oblations or works done to please the Lord, carry the Yajamâna by the solar rays." "These solar rays" are solar forces residing in the nâḍis or astral currents of the body : as is said "verily a thousand rays of the sun are spread into these nâḍis : of these the white is the Suṣumnâ called also the Brahma-yâna, the Path of Brahman. As the solar rays are in the Suṣumnâ, they illumine the path, and by that light the soul goes out." This shows that the path here is in the nâḍis and the rays of the sun are also in the nâḍis. These rays take out the Yajamâna from the body, and carry him dwelling in the buddhic web of life to the Turîya state. Because the Jîva was performing Bhâgavata works, therefore he goes out of the heart by the path of Suṣumnâ lighted by the rays of the sun. As has been said : Viṣṇu in the form of Turîya dwells in the Dvâdaśânta. That is the form which the muktas reach."

Even among the nâḍîs there is a distinction. The Suṣumnâ has five sub-divisions : the middle portion is the Suṣumnâ proper called the Brahma-nâḍî and on four sides of it are the other four nâḍîs called Vajrikâ, Ârya, Prakâśini and Vaidyuta. The Apratikâlambanâs go by the central nâḍî, the Suṣumna proper, the Brahma nâḍî and pass out of the centre of the head : as is said : "Those who reach the highest Viṣṇu Loka, Vaikuṇṭha, pass out of the middle of the skull." The Dehâlambanâs pass out of the body by any one of the remaining four nâḍîs of the Suṣumnâ, except of course the Brahman nâḍî. They reach Satyaloka, the Loka of Brahmâ. The Pratimâlambanâs go out by the nâḍî called Piṅgalâ. This is the path called Devayâna : while the Suṣumnâ Path is called the Equatorial Path.

Thus going out of the body—whether through Brahman nâḍî, or through Vajrikâ, &c., or through Piṅgalâ, the Jîva reaches the Turîya. Thence he goes on the path of Archis, &c. This is done under the second interpretation which is to be given to this verse. The âhutaya must now mean the Devas presiding over the Archirâdi Path. They are the Day, the Bright Fortnight, the Northern six months of the year, the Lightening, Varuṇa, Prajâpati, Sûrya, Soma, Vaiśvânara, Indra, Dhruva, Devî and Deva. These fourteen successively carry the Jîva, till the First Begotten—the Highest Vâyu is reached. Then Vâyu, the great mediator, carries the soul to the Lord, the Highest Spirit. These Devas address the soul saying "This is your Loka obtained by you through your performing the will of the Lord."

The Brahmaloka of this verse is to be interpreted differently according to the adhikârî addressed. If the Apratikâlambanâ is addressed, then the Brahmaloka is the Loka of the Supreme Brahman, Vaikuṇṭha. If the Dehâlambanâ is addressed then the Satyaloka is meant ; and if the Pratimâlambanâ is addressed then Mahar, &c., loka is meant.

The God is reached only through the Son, the Supreme Vâyu : the other Devas on the path like the Day, &c., are secondaries only.

MANTRA 7.

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥७॥

प्लवाः Plavâḥ floats, boats. हि Hi, because, but, in truth. एते Ete, these. अदृढाः Adriḍhâḥ, not strong, frail. यज्ञरूपाः Yajña-rûpâḥ, semblances or mere forms of yajñas, (in which there is mere ritualism). अष्टादश उक्तम् Aṣṭâdaśa-uktam, taught in the eighteen. See verse I. 5 for these eighteen Vidyâ sthânâni. अवरम् A-varam, lower, exoteric. येषु Yeṣu, in which. कर्म Karma, work or sacrifices. एतत् Etat, this. श्रेयस् Śreyas, the highest good. ये मूढाः Ye mûḍhâḥ, fools who. अभिनन्दन्ति Abhi-nandanti, rejoice, praise जरामृत्युम् Jarâ-mrityum, decay, old age. ते पुनर् Te punar, they again. एव अपि Eva api, even also. यन्ति Yanti, go, undergo.

7. But these symbolic rites, which consist in the performance of the lower mysteries, as that taught by the eighteen, are verily like rotten boats, dangerous to the sailor. The fools who think this to be the highest and rejoice therein suffer again and again birth, old age and death.—16.

MANTRA 8.

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितंमन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥८॥

अविद्यायाम् अन्तरे A-vidyâm antare, in the midst of ignorance, in darkness. वर्तमानाः Varttamânâḥ, remaining, dwelling. स्वयम् Svayam, own (conceit). धीराः Dhîrâḥ, wise. पण्डितं मन्यमानाः Paṇḍitam-manyamânâḥ, thinking themselves to be learned. जङ्घन्यमानाः Janghanyamânâḥ, oppressed by misery, staggering to and fro. परियन्ति Pari-yanti, go round and round. मूढाः Mûḍhâḥ, the fools, the deluded. अन्धेन एव Andhena eva, even by the blind. नीयमानाः Nîyamânâḥ, led, guided. यथा Yathâ, as अन्धाः Andhâḥ, the blind.

8. Fools remaining in ignorance, wise in their own estimation, thinking themselves to be learned, oppressed by misery, go round and round, even as blind men led by the blind.—17.

MANTRA 9.

अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत्कर्मिणो न प्रवेदयन्ति रागात्तेनातुराः क्षीणलोकाश्च्यवन्ते ॥९॥

अविद्यायाम् Avidyâyâm, in ignorance, in darkness. बहुधा Bahudhâ, long, diversely. वर्तमानाः Vartamânâḥ, remaining, dwelling. वयम् Vayam, we. कृतार्थाः Kritârthâḥ, gained our end, happy. इति Iti, thus. अभिमन्यन्ति Abhi-manyanti, consider, imagine. बालाः Bâlâḥ, children, fools. यत् Yat, because. कर्मिणः Karmiṇaḥ, the ritualists, performers of lower karmas. न Na, not. प्रवेदयन्ति Pravedayanti, know from before, foresee, provide. रागात् Râgât, because of attachment to external rewards. तेन Tena, therefore. आतुराः Âturâḥ, miserable, unhappy. क्षीणलोकाः Ksîṇa-lokâḥ, world exhausted, fruit of work finished. च्यवन्ते Chyavante, fall.

9. Because the fools have dwelt long in darkness, they consider "we are happy." Because these ritualists have no foresight, on account of their attachment to rewards, therefore when there takes place the exhaustion of their merit, they fall miserably back into re-birth.—18.

MANTRA 10.

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं चाविशन्ति ॥१०॥

इष्टापूर्तं Iṣtâpûrtam, Śrauta and Smârta rites, oblations and pious works. मन्यमानाः Manyamânâḥ, fancying, thinking, considering. वरिष्ठम् Variṣṭam, the highest, the best. न अन्यत् Na anyat, not anything else. श्रेयस् Śreyas, good, supreme good. वेदयन्ते Vedayante, know. प्रमूढाः Pra-mûḍhâḥ, great fools, greatly deluded. नाकस्य Nâkasya, of heaven. पृष्ठे Pristhe, on the height, in a particular part of heaven. ते Te, they. सुकृते Sukrite, good deeds. अनुभूत्वा Anubhûtvâ, having enjoyed. इमम् Imam, this. लोकं Lokam, world. हीनतरम् Hînataram, lower. च Cha, or. आविशन्ति Âviśanti, enter.

10. Considering sacrifices and gifts to be the best, these deluded ones know no higher ideal. Therefore, having enjoyed their reward in the wide stretched realms of the heaven called Nâka, they come back to this world or to some lower one.—19.

MADHVA'S COMMENTARY.

Those who believe in Viṣṇu as somewhat higher than all other Devas take their re-birth on this earth. Those who believe Viṣṇu to be equal to other Devas or inferior to them, enter into Darkness—the plane lower than the earth, as says an authority :—" The worshipper who considers Viṣṇu to be higher than all other Devas in lordliness only, as a king is higher than all men (in lordliness only, and may not be so in wisdom, &c.) reach the world of men. But those who consider him as equal or inferior to other Devas, go to the world of Tamas." So also in the Gîtâ (IX. 20. 24) :—

" The knowers of the three, the Soma-drinkers, the purified from sin, worshipping Me with sacrifice, pray of Me the way to heaven ; they, ascending to the holy world of the Ruler of the Shining Ones, eat in heaven the divine feasts of the Shining Ones.—(20).

" They having enjoyed the spacious heaven-world, their holiness withered, come back to this world of death. Following the virtues enjoyed by the three, desiring desires, they obtain the transitory.—(21).

" To those men who worship Me alone thinking of no other, to those ever harmonious, I bring full security.—(22).

" Even the devotees of other Shining Ones, who worship full of faith, they also worship Me, O son of Kunti, though contrary to the ancient rule."—(23).

"I am indeed the enjoyer of all sacrifices and also the Lord, but they know Me not in Essence, and hence they fall.—(24).

The trai-vidyas or the knowers of the three Vedas are those who sacrifice without knowledge.

MANTRA 11.

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्यां चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥११॥

तपः श्रद्धे Tapaḥ Śraddhe, penance and faith, meditation and contemplation. ये हि Ye hi, who verily. उपवसन्ति Upa-vasanti, dwell, practising. Or abhi-upa-vasanti according to Madhva. अरण्ये Araṇye, in the forest, in any holy place. शान्ताः Śântâḥ, tranquil, with mind controlled. विद्वांसः Vidvâṃsaḥ, wise, possessing knowledge भैक्षचर्याम् Bhaikṣacharyâm, duties of a mendicant, the duties of a hermit or third stage. चरन्तः Charantaḥ, practising, living on alms. सूर्यद्वारेण Sûrya-dvâreṇa, through the sun, *i.e.*, having reached the sun through his help. विरजाः Virajâḥ, free from passion. प्रयान्ति Pra-yânti, depart, go. यत्र Yatra, where. अमृतः Amṛitaḥ, immortal. पुरुषः Puruṣaḥ, person. अव्यय आत्मा Avyaya âtmâ, of unchanging nature or essence.

11. But those who practise meditation and contemplation, in a retired place, tranquil, wise and living on alms, reach through the help of the sun, being free from rajas, that Immortal Person whose essence is unchanging.—20.

MANTRA 12.

परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् १२

परीक्ष्य Parîkṣya, having examined. लोकान् Lokân, the worlds (other than the Brahma-loka). कर्मचितान् Karma-chitân, gained by works (performed for reward), ब्राह्मणः Brâhmaṇaḥ, the seeker of Brahman, who is fit to know Brahman. निर्वेदम् Nir-vedam, vairâgyam, freedom from all desires; not desiring the fruits of kâmya karmas. आयात् Âyât, acquire, attain. न अस्ति Na-asti, there is not. अ कृतः A-kṛitaḥ, the un-created, the Mokṣa or release. कृतेन Kṛitena, by means of the created, by means of karmas. तद् विज्ञानार्थम् Tad vijñânârtham, for the sake of the understanding that or "tad" therefore, vijnâna-artham, in order to know or gain knowledge. सः Saḥ, he. गुरुम् Gurum, the teacher, एव Eva even, only. अभिगच्छेत् abhigachchhet, approach. समित् पाणिः Samit-pâṇiḥ, fuel in his hand, with folded hands, (as a mark of humility). श्रोत्रियम् Śrotriyam, learned who knows the Vedas, who hears the voice. ब्रह्मनिष्ठम् Brahma-niṣṭham, devoted to Brahman, who dwells in Brahman.

12. Let a seeker of Brahman, after he has examined (and thoroughly mastered the forces of) the worlds, that are

reached by the occult) works, acquire freedom from desires for them. For the uncreate world of Brahman, cannot be gained through the created worlds. Therefore to know this, let him approach with folded hands, the Guru, who is inspired and dwells constantly in the eternal.—21.

MANTRA 13.

तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तं तत्त्वतो ब्रह्मविद्याम् ॥१३॥
इति प्रथममुण्डके द्वितीयः खण्डः ॥ २ ॥

तस्मै Tasmai, to him (the pupil) *i.e.*, to Śaunaka. स विद्वान् Sa vidvân, he the wise (teacher), *i.e.*, Aṅgiras. उपसन्नाय Upa-sannâya, who has approached according to due rite, who has approached respectfully, the humble, who had reached his (Aṅgiras) presence ready for initiation. सम्यक् Samayak, perfectly, Samyak praśânta, who is disgusted with all phenomenal objects, who is virakta. प्रशान्तचित्ताय Praśantachittâya, whose mind is at rest, whose thoughts are not troubled by any desires. शमान्विताय Śamânvitâya, who has obtained perfect peace, who has got the quality of śama, who is devoted to the Lord. येन Yena, through which, by what esoteric instruction. अक्षरम् पुरुषम् Aksaram purusam, the Imperishable Person. वेद Veda, he knows. सत्यम् Satyam, the true who is not subject to another. प्रउवाच Pravâcha, told fully. ताम् Tâm, that. तत्त्वत: Tatvataḥ, in its essence. The hidden meaning of the Vedas. ब्रह्मविद्याम् Brahma-vidyâm, the science of Brahman, the Theosophy, the esoteric sense of the Vedas. How to convert the aparâ-vidyâ into parâ-vidyâ.

13. Then Aṅgiras taught the truth to Śaunaka; to him who had penetrated to his presence, whose mental body (chhitta) was in perfect calm, and who had thought-control (śama). To him the wise Aṅgiras fully explained, in all its essence, that Divine Wisdom, by which one knows the True, the Imperishable Person.—22.

Note.—What are the authorities from which we can learn the rules about the performance of Karmas, the rewards of such performance, &c.? "The eighteen sources of Vidyâs," is the answer, namely, the four Vedas—Rik, Yajus, Sâman and Atharvan, the six Vedângas, Phonetics, Liturgy, Grammar, Lexicon, Prosody and Astronomy, Logic, Exegetics, the Law books, the Purâṇas, Medicine, Music, Archery and Political Economy. When one has learnt all that these can teach, what else must he learn which will harmonise all these, which will make all these knowledge fruitful? The knowledge of the Imperishable, the Akṣara, the Parâ Vidyâ, the science of sciences is the keystone of all Vidyâs. When acts are done with the motive of pleasing the Lord, then the Karmas which were lower before, become higher; but when not performed with this motive they are "frail boats." Therefore the injunction Satya Kâmâḥ Karmâṇi âcharatha—"perform all acts desiring to please Him who is called the True." When we act thus we go to Heaven.

In the Kṛita age all acts were performed with this single motive—Satya kâmaḥ—the desire of pleasing the True, the Lord. In the next age, the Tretâ, the motive became diverse : the true Bhâgavatas still retained the highest motive—desire to please the Lord. The second class, the Ritualistic worshippers called Traividyâs, had the motive to attain Heaven ; but even they at the end of all their acts uttered the formula "We offer the fruit of all our works to the Bhagavat." The third class, the haters of the Lord, omitted even the utterance of this formula : and performed all acts with the simple motive of self-gratification. But those who desire in all their acts to please the Lord alone—who are Satya Kâmâs—sedulously perform in every age (whether it be Tretâ, Dvâpara or Kali) the dharmas of the Kṛita age—with the object of pleasing the Lord alone. Therefore the Sruti says "O Satya Kâmâs (in the *plural)* perform ceaselessly good works with the highest motive ; for work thus done is the only way to the abode of the Lord—this is the only way for you to obtain the knowledge of God. But if you perform acts like the Traividyâs or like the haters of the Lord, then your place is either in this world or to some lower plane." Thus threefold is the reward of Karma, according to the motive. With the highest motive—the Satya Kâma, the desire to please the Lord—the Karmin goes to the abode of the Lord, *i.e.*, gets fitted to obtain the knowledge of God. When performed like the Traividyâs with the desire of Heaven, the Karmin goes to Heaven after death, but is born again on this earth when the fruit of Karma is exhausted. The third class—the haters of the Lord, also go to the subtler plane after death, but their re-birth is in some lower plane.

When all yajñas, whether offerings to Agni or Vâyu or Soma, &c.—are performed in this spirit, as offerings to Viṣṇu, they become the highest Karmas and lead to unending lokas. But when Yajñas are performed as worship of inferior deities, they lead to finite lokas, from which there is a return and re-birth. Then these Yajñas instead of being a strong ship which could carry the sailor beyond the troubled sea of Saṃsâra, become adṛiḍhâ plavâ—frail rafts which bring disaster on those that try to cross the sea through their aid. All lower Yajñas aim at the three worlds excluding the three higher planes of the mental world even. The seven sub planes of the physical Bhuḥ Loka, the seven sub-planes of the astral (Bhuva loka), and the four sub-planes of the mental (called Rûpa—Svarga) form the 18 sub-planes of lower Yajñas. It is this 18 which is decried in this second chapter. The three higher sub-planes of the mental are not reached by such yajñas ; hence their transitory and phenomenal nature. These lower yajñas are performed with the eighteen only, namely, with the Sûkṣma Sârîra (consisting of the well-known 17 elements) and ahaṃkâra. The higher manas or Vijñâna does not enter into their performance. Hence they are deprecated. But when Yajñas are performed with Vijñâna, they lead to Immortal worlds. Moreover these lower Yajñas are performed under a partial and superficial understanding. The 18 Scriptures or sources of knowledge are enumerated in the following verse :—"The four Vedas, the six Vedâṅgas, the Puraṇas, Nyâya, Mîmâṃsâ, the Dharma Sâstras, the Ayur Veda, the Dhanur Veda, the Gândharva Veda and Political Economy are the eighteen classes of Science." Therefore it is said the Yajñas taught by the eighteen are inferior and lead to transitory results. See also Chhandogya Up. VII. Prapâṭhaka where these 18 Sciences are enumerated. The enumeration in this Upaniṣad is incomplete. The soul is carried to those worlds by the rays of the sun. The soul is not immaterial though atomic. The Jîva is no doubt an aṃśa or part of God, spark of divine fire, but a spark encased in matter. The coverings of the soul in its most pristine state even has an atom of the matter of all the planes, mental, astral and physical. These are the permanent atoms that constitute the body of the soul—the undying Lingadeha : which drops only when Mukti is obtained. This atomic body is carried to its appropriate heaven by the solar rays. The heaven may be on

a physical globe like the earth or on a globe of non-physical matter but the solar rays (physical or super-physical) are the vehicles through which the souls pass from globe to globe, sphere to sphere, one plane to another. The good that men do in this life become thought-forms, living entities in the interior subtler planes. If a man thinks high thoughts, performs noble actions, sacrifices his own interests to the interests of the community; his thoughts, words and deeds create a host of elemental forms, called thought-forms. These welcome the soul when it leaves the body and proceed towards the heaven plane. The devas of those planes also join in welcoming him; such souls are carried beyond the Triloki (Bhuḥ. Bhuvaḥ and Svar—Physical, Astral and Mental) to one of the three higher planes.

But the souls of the ordinary good people, who perform mere Yajñas without love of God, go the round of birth and death in the Triloki. Karmas may be performed with various motives; but these latter may be broadly divided into three classes—Divine, Human and Demoniac. The divine motive is that when a man does all acts as acts of sacrifice, for the sake of the Lord and to carry out His Will, without asking for any reward. Such Karmas lead the soul beyond Triloki. Human Karmas are performed with the motive of reward—enjoyment of heaven or worldly prosperity. Such Karmas carry the soul to one of the heavens of the Astral or Mental planes. Demoniac motive makes a man do a Karma with the pure and simple object of injuring another. It leads the soul to lower worlds. "Frail are these rafts of sacrifice"—is a sentence applied to the second class of Karmas. Such Karmas do not lead to mukti, but to a transmigratory existence. The karmas taught in the eighteen topics mentioned above are, therefore, transitory in their results when not illumined and directed by the right motive. The second Chapter thus teaches the Great Laws of Karma and Re-incarnation and the planes in which they find their scope. The Triloki (Physical, Astral and Lower mental) is the field of karma—the Kurukṣetra where takes place the eighteen days' fight of the eighteen Akṣauhini of army *corps*. The number eighteen thus appears to be the type and symbol of the Karmic planes.

The planes of Jñâna are above these:

The second Chapter deals with the third Imperishable, namely, Matter, Karma or the eternal chain of Causation, Yajñas or the employment of the forces of nature to bring about certain results - all deal with Matter and her forces. These forces on the plane of Unity—called the Kṛita Plane or the plane of Buddhi of the Theosophical literature —are not diverse. It is one force there. As the current comes down into the three lower planes—called the Tretâ, Dvâpara and Kali—the Third, Second and First plane—it branches off into various kinds. But even on the lowest plane (physical) we can see the unity of forces—the transformation of energy is a great proof of this. This is the meaning of the phrase "the Karmas which the sages saw in the Kṛita became diverse in the Tretâ, etc."

The Veda was one before, like one caste—subsequent ages have divided the Veda into four, as subsequent evolution divided the one Brâhmin caste into the variety of castes and races of the world. The first key, therefore, to the interpretation of the Vedas (and as a matter of fact of all sacred scriptures) is this idea of unitary force. All the so-called Gods of the Vedas—Indra, Agni, Vâyu, Marut, etc.—are but different *names* of one God Viṣṇu. Ekam sad Viprâh bahudhâ vadanti. Agni means Viṣṇu. Vâyu means Viṣṇu. Indra means Viṣṇu and so on. This was in the Kṛita age. With the progress of time, the words degenerated. Agni which meant Viṣṇu before now came to mean the Deva of a high order, presiding over a hierarchy called "The Hierarchy of Fire" and so with Vâyu and other Vedic terms. This was in the Tretâ age. In the Dvâpara, a further degeneration took place in the meaning of this word—it came to mean the elementals of Fire. While in this Kali age, Agni means fire—the physical fire. The history of the meaning of this term from the Vedic upto the present time shows through what stages this word has passed, and how corruption gradually has set in.

The First Law, therefore, by which we can find out the Esoteric meaning of the scriptures is to take all these words to mean Viṣṇu, the Supreme God. The Corrollary that follows from it is that all Yajñas or religious and occult ceremonies must be addressed to Viṣṇu. He alone should be worshipped and no inferior deity.

Those men, whose nature is that of Kṛita age men, should worship Viṣṇu alone as God. Yâga means offering of anything with recitation of mantras in honour of any Devatâ. So when a Yâga is performed in honor of Viṣṇu and Vedic mantras are recited therein, those mantras must necessarily apply to Viṣṇu, in order to be appropriately used in a Viṣṇu Yâga. Since *all* Vedic Mantras can be employed in Viṣṇu Yâga, consequently all Vedic Mantras must denote Viṣṇu, otherwise they cannot be so employed. For example, we cannot employ an Agni Mantra in offering Yâga to Vâyu or Indra, as individual Devatâs of those names; but Kṛita Yuga people employed *all* mantras whether addressed to Agni, Vâyu, Indra, &c., in offering Yâga to Viṣṇu. Their conduct, therefore, showed by Agni, Vâyu, &c., they understood Viṣṇu and these words had this connotation in that age. The words, however, have a tendency to change their meaning, some time for the better, some time for the worse. In course of time these words came to mean different persons.

If Viṣṇu alone was worshipped as God, then it follows that either Brahmâ and others should never be worshipped at all, or should never be worshipped as God. This objection, Madhva answers by saying they should also be worshipped in the sense of "honoured, as we honour our elders and benefactors as a mark of love and gratitude; but they should never be worshipped as God." In Kṛita age also, Brahmâ and others were worshipped, *i.e.*, honoured, as Gurus—Great Ones, Teachers. The above passage does not prohibit their worship, or paying respect to them, but it teaches that they should never be worshipped as *God*. It should further be remembered that some fallen Devatâs bear also the name of Brahmâ, &c.: they must not be worshipped, even in this secondary sense: as says a text: "one should never worship the fallen (apa bhraṣṭa) and the non-devâs, though they may bear the name of Brahmâ, &c., the word *deva* is applied to them in the sense of *dîna* or poor." The Devas like Brahmâ, &c., bear the name of Manu also, because they possess intelligence (manas).

SECOND MUNDAKA.

First Khanda.

Mantra 1.

तदेतत्सत्यं यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः । तथाक्षराद्विविधाः सोम्यभावाः प्रजायन्ते तत्र चैवापियन्ति ॥ १ ॥

तत् Tat, that. एतद् Etad, this सत्यम् Satyam, truth. यथा Yathâ, as. सुदीप्तात् Sudîptât, from a blazing, from a well-lit. पावकात् Pâvakât, fire, purifier. विस्फुलिङ्गाः Visphuliṅgâḥ, sparks. सहस्रशः Sahasraśaḥ, thousand-fold. प्रभवन्ति Prabhavanti, come out, proceed. सरूपाः Sarûpâḥ, of the same form, similar to each other. Every spark is exactly similar to the spark that preceded it in emanation and that will follow it. All jîvas are similar in essence. All objects created in one Kalpa are similar to the objects created in the preceding Kalpa. तथा Tatha, so, thus. अक्षरात् Akṣarât, from the Imperishable. विविधाः Vividhâḥ, various, (like Devas, dânavas, man, animal, &c.) सोम्य Somya, O friend, child, one who is entitled to drink the mystic nectar called the Soma or the Moon-fluid of Immortality, an initiate. भावाः Bhâvâḥ, being, jîvas, souls, objects. प्रजायन्ते Prajâyante, are born or produced. तत्र Tatra, in that. च Cha, and. एव Eva, even. अपि Api, also. यन्ति Yanti, return, go, at the time of Pralaya.

1. This is the (Second) Truth (about the Jîvas.) As from a well-lit fire, sparks, similar to fire, come out a thousand-fold, thus are various Jivas produced, O initiate, from the imperishable, and even go back to Him (at the time of Pralaya).—23.

Note.—This khanda teaches the Truth about the Jîvas or souls, as the preceding Chapter taught the truth about the Yajñas or occultism in its two-fold aspects, the lower and the higher. The last chapter thus dealt with matter (Prakṛiti) and its various forces and the planes and how to control them. As the Prakṛiti is true, so also the Jîvas are true. All Jîvas have the same nature (svarûpa) as Brahman; like sparks and the fire. God made the man after His own image (Svarûpa).

Mantra 2.

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥ २ ॥

दिव्यः Divyaḥ, luminous, heavenly, very wonderful. Divine body. The body consisting of pure knowledge and bliss. हि Hi, verily, because. अमूर्तः Amûrtaḥ, without physical body, without form, has no limited body, made up

of earth, water, fire, &c. पुरुषः Puruṣaḥ, the person, the Lord. सः Saḥ, He. बाह्यः Bâhyaḥ, without. अभ्यन्तरः Abhyantaraḥ, within. हि Hi, verily, because. अजः Ajaḥ, without birth, unborn, not produced. अप्राणः Aprâṇaḥ, without prâṇa. हि Hi, verily, because. अमनाः Amanâḥ, without manas. शुभ्रः Śubhraḥ, pure. He who delights (ra) in auspicious senses (śubha) whose senses consist of knowledge and bliss. हि Hi, verily. अक्षरात् Akṣarât, than the Imperishable (Prakṛiti.) परतः Parataḥ, than the Imperishable High (Jîvâtman). Madhva explains the Para to be the Śrî Tattva, which is higher than the Prakṛiti, but lower than the Puruṣa or Îśvara. परः Paraḥ, higher.

2. The Divine Person is verily without (Prâkṛitic) body ; He is both within and without. He is unborn and without (Prâkṛitic) Prâṇa and Manas. He is pure and higher than the Imperishable Prakṛiti and Higher than the High (Śrî Tattwa.)—24.

MADHVA'S COMMENTARY.

The Akṣara or the Imperishable is of three sorts as shown in the following verse :—"The Lower Imperishable is that which is called Jaḍa Prakṛiti—the matter-stuff. The Higher Imperishable is Śrî ; and the Highest Imperishable is the Lord Vâsudeva, the Highest Bliss."

Note.—This shows that the Divya Puruṣa or the Îśvara has no Prâkṛitic body, and consequently no such Prâṇa or Manas ; because they come out of him. He is higher than the other two Imperishables :—the Prakṛiti and the Puraṣas (Jîvas) or the Prakṛiti and the Śrî Tattva.

Because the Person, the Lord has a Divine body consisting of knowledge and bliss He is without a physical body ; because he has senses made up of knowledge and bliss He has no ordinary Prâṇa and Manas. Because He is outside and inside of all objects therefore He is unlimited, though having a body. But as He has no physical body, His activities are not followed by fatigue, weariness, anxiety or worry. But being outside He creates all external objects, by being inside He produces the pleasure, &c., of all beings. The objection so often raised how can a Being without body, create anything, is answered by saying that the Lord has a divine body. The objection that if He has a body He must be limited, is answered that He is both in and out. His body has no limitations. The third objection that if He has a body, he must be born, die, &c., is answered by saying because He is unborn, so He is above all such vicissitudes. In fact, He has not a Prâkṛitic body. On the contrary, He controls the Prakṛiti and its Devatâ Lakṣmî and this is shown by saying He is higher than the High Imperishable. The Imperishables are three, (1) Aparam, the Lower Imperishable, the Jaḍa Prakṛiti, (2) Paramam, the High Imperishable, the Śrî Tattva, (3) Parataḥ Param, the Higher than the High Imperishable, the Lord Himself.

MANTRA 3.

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

एतस्मात् Etasmât, from this, the Highest Imperishable. जायते Jâyate, is born. प्राणः Prâṇaḥ, the prana. मनः Manaḥ, the manas. सर्वे Sarve, all. इन्द्रियाणि Indriyâṇi, senses. च Cha, and. खम् Kham, ether, space, âkâśa. वायुः Vâyuḥ, air. ज्योतिः Jyotiḥ, light. आपः Âpaḥ, the water. पृथिवी Prithivî, the earth. विश्वस्य Viśvasya, of all. धारिणी Dhâriṇî, the support.

3. From this is born Prâṇa, Manas and all the senses, ether, air, light, water and the earth, the support of all.—25.

Note.—This shows how the seventeen come out of the Brahman : namely, the five elements, the ten Indriyas and the Prâṇa and the Manas. These seventeen include all the form side of creation : and they come out of the body of Iśvara : His various members (aṅgas) give birth to these. This is the aṅga-Creation, in which no help is taken from the Śrî-tattva. The next verse explains it further showing from what part of iśvara these come out.

MANTRA 4.

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग्विवृताश्च वेदाः । वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ ४ ॥

अग्निः Agniḥ, fire. The Lord Visṇu as the guide (ṇi) of the immoveable worlds (agâ). The presiding devatâ of fire also. मूर्धा Mûrdhâ, head. चक्षुषी Chakṣuṣî, the two eyes. चन्द्र Chandra, the moon. The delight-giver. The presiding devatâ of the moon also. सूर्यौ Sûryau, the sun. The goal of the wise (sûris, wise). The presiding deity of the sun also. दिशः Diśaḥ, the quarters, the space (the kham of the last verse). The pointers, the Load-stars. The four presiding deities of the four quarters. श्रोत्रे Śrotre, the two ears. वाक् Vâk, the speech. विवृताः Vivritâḥ, revealed, disclosed. Accompanied by (their six aṅgas, Itihâsas and Purâṇas). च Cha, and. वेदाः Vedâḥ, the Vedas. The knowledge. The deity presiding over the Veda. वायुः Vâyuḥ, the air, energy, blowing. The chidânanda Vâyu. प्राणः Prâṇaḥ, the chief vital air. हृदयं Hridayam, the heart. विश्वं Viśvam, the all, *i.e.*, the manas. Or Rudra, the Lord of tapas. अस्य Asya, his Of the Lord called here the Imperishable. पद्भ्यां Padbhyâm, from the foot. पृथिवी Prithivî, the earth. The Bhû Loka ; and its presiding devatâ. हि Hi, verily. एषः Eṣaḥ, he. The Lord. सर्वः Sarvaḥ, all. भूत Bhûta, beings. अन्तरात्मा Antarâtmâ, inner self. The antaryâmin.

4. The fire came out of his head, the sun and the moon from His eyes, the space from His ears, the revealed Vedas from His speech, the prâṇa from His energy ; from His heart the All of Rudra, from His feet, the earth He verily is the Inner Self of all beings.—26.

MADHVA'S COMMENTARY.

The various members of the body of Viṣṇu are always known by the terms dyu, &c., because they possess powers like sporting, &c. These terms are applied secondarily to other objects inasmuch as they are produced from him.

Note.—Thus dyu comes from the root div "to sport," "to shine" and when the Upaniṣad says "The dyu is His head," it means that the head of the Lord has the power of illumination, &c. Secondarily, the word dyu means "heaven" only in a secondary sense. Similarly the word "Agni" means the guide of the world (literally "agâ"—the immmoveble world; and "ni" to guide). Similarly "Chandra" means primarily "the delight-giver' and "Sûrya" the "goal of the Suris or wise."

This shows how the various aṅgas of the Divya Puruṣa are co-related with the cosmos. The word Viśva in the above literally means the All, the Universe and refers to the manas. The manas arises from the heart of the Divya Puruṣa; as the prâṇa comes not of the Vâyu or breath or energy of the Divinity:—The word of the Divya Puruṣa generates Agni or the essence of fire, the seventh principle or Jîva. The eye generates the sun and the moon—the mind and the emotions and so on. These represent the various parts of Îṣvara that go to form the vehicles of a man.

The verse fourth shows the Aṅga—Sriṣṭi—how from the various members of the body of the Lord, the different Devas came out. The various members of the body of the Lord are known by these names of Agni, Chandra, Sûrya, Diśa, &c.

MANTRA. 5.

तस्मादग्निः समिधो ऽ यश्च सूर्यः सोमात्पर्जन्य ओषधयः पृथिव्याम् । पुमान् रेतः सिञ्चति योषितायां बह्वीः प्रजाः पुरुषात्संप्रसूताः ॥ ५ ॥

तस्मात् Tasmât, from Him. अग्निः Agniḥ, fire. समिधः Samidhaḥ, fuel. From Him the fire and the fuel are produced :—the energy and the matter that keeps up the energy in earth. यस्य Yasya, whose. Madhva reads अयः च and Ayas. The word aya means destiny producing auspicious results. Its another name is vidhi. सूर्यः Sûryaḥ, the sun. सोमात् Somât, from the moon. From that sun and moon is produced rain. पर्जन्यः Parjanyâḥ, the rain. ओषधयः Oṣadhayah, annual herbs. The Agni, the Sûrya, the Soma and the Parjanya are the four devas of sacrifice, the herbs like barley, &c., are sacrificial oblation and good destiny is the fifth ingredient of a complete sacrifice. पृथिव्याम् Prithivyâm, in the earth.

5. From Him are produced the sacrificial fire, and the sacrificial fuel and the good destiny of the sacrificer—from Him the sun and the moon and the rain; and from Him the herbs, with which they sacrifice, grow on the earth.—27.

The first half of the fifth verse shows how the sacrifice and all its Devas and offerings were also created by Viṣṇu.

MANTRA 5.—(continued).

पुमान् Pumân, the male. The Lord Vâsudeva, called Pumân because He fills (pûrṇatva) all. रेत: Retaḥ, seed सिञ्चति Siñchati, emits. योषितायाम् Yoṣitâyâm, in the female, Ramâ. बह्वीः Bahviḥ, many. प्रजाः Prajâḥ, creatures. Beings like Brahmâ, &c. पुरुषात् Puruṣât, from the Person. From the full: Him who has all the six lordly attributes. सम्प्रसूताः Samprasûtâḥ, are begotten.

5. The Lord Vâsudeva emits seed upon Ramâ; and thus many creatures are begotten from that Person—27.

MADHVA'S COMMENTARY.

The Lord Vâsudeva is called Pumân because He fills all. He places the seed in His spouse Ramâ; and thence are produced all beings (like Brahmâ called Viriñcha, &c.)

Note.—This verse describes the creation of the Jîvas. The last verse described the Añga-Sṛiṣṭi—how the various planes Koṣas came out of the different members of the Primeval Person. This describes the production of the Jîvas by the joint co-operation of Vâsudeva and Ramâ. The Jîvas which were withdrawn at the time of the Pralaya into the body of the Lord, are now thrown out in the womb of Ramâ, the Highest Tattva, called also the Srî Tattva. Thus are produced many grades of Jîvas from that Puruṣa. Compare the Gîtâ where Srî Kriṣṇa says "I am the seed-giver" (XIV. 4.)

This shows the Sûkṣma creation. The bodies of Devas like Viriñcha, &c., are of Sattva matter. The verses 2 and 3 described the creation of the Tattvas, the verse 4 described the Añga-Sriṣṭi, and this verse describes the Sûkṣma Sriṣṭi or subtle emanation of the Lord. The next verse describes the creation of more gross objects.

MANTRA 6.

तस्मादृचः साम यजूंषि दीक्षा यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।
संवत्सरं च यजमानश्च लोकाः सोमो यत्र पवते यत्र सूर्यः ॥६॥

तस्मात् Tasmât, from that Puruṣa. ऋचः Richaḥ, Rig-verses. साम Sâma, the Sâman verses. यजूंषि Yajûṃṣi, the Yajus. दीक्षा Dikṣâ, the Atharva-Veda or the Veda of initiation. यज्ञाः Yajñâḥ, sacrifices, (or prayers and ritual magic), offering of oblations in honour of the Deva. च Cha, and. सर्वे Sarve, all. क्रतवः Kratavaḥ, offerings of animals, [the magic of Will (Kratu) the spiritual magic]. The Soma Yajñas are called Kratu. Those rites in which Soma is not used are called Yajñas. Big ceremonies like Agniṣṭoma, &c., are called Kratus. दक्षिणाः Dakṣiṇâḥ, the fee bestowed on priests. (Right-hand qualifying "Kratavaḥ Yajñaḥ," the hand magic, the white magic). च Cha, and. संवत्सरः Saṃvatsaraḥ, the year, (the planetary periods or rounds.) च Cha, and. यजमानः Yajamânaḥ, the sacrificer, the pious. (If the reading be Yajamânasyalokaḥ the meaning would be consistent. Yajmâna may also stand for Karma or the works, the law of the cause and effect). लोकाः Lokâḥ, the worlds. सोमः Somaḥ, the Moon. यत्र Yatra, where. पवते Pavate, purifies, moves, revolves. The word 'Vâyu' must be supplied to complete the sentence. यत्र Yatra, where. सूर्यः Sûryaḥ, the sun.

6. From Him come the Ṛik, the Sâman, the Yajuṣ and the Atharva-Vedas; from Him the ordinary sacrifices and the Soma Yajñas; and the cost thereof. From Him come the Planetary periods and the sacrificer, and the worlds of the pious where shine the Sun and the Moon.—28.

Note.—This verse again describes the ten-fold Aṅga-Sṛiṣṭi. The four Vedas, the ceremonial and spiritual magics, the law of dakṣiṇâ, the æonic periods, and the two Heavens of the pious obtained by the path of the Sun and the Moon (the Deva Yâna and the Pitṛi Yâna) come out from the Lord. This represents the creation of Cosmic Intelligences. The ten Vidyâs enumerated here have some analogy with the ten Vidyas of I. 5.

As applied to the Jîva, the four Vedas represent the Manomayakoṣa (see Taitt. Up. II. 3, 2), the Yajña, the kratu, the Dakṣiṇâ and Saṁvatsara represent the Vijñânamayakoṣa, with śraddhâ, ṛitam, satyam and yoga as its four-fold division (Taitt. Up. II. 4, 2) while Yajamâna represents the Self-Consciousness. The Jîva is a triad of Ahaṅkara (Self-Consciousness), Buddhi (or moral and ethical nature): and Manas; or in other words, Will =Yajamâna) feeling (Budhi-Yajña, kratu, &c.) and cognition (=Manas).

The creation of the Vedas with its auxiliaries was mentioned in verse 4 also. Their creation is again described here. This is, however, not a tautology; for in the fourth verse the Vedas in their *undivided* form were taken, here they are taken in their divided form—the form they assumed in the Tretâ and other ages. By saying that the Ṛik, &c., came into existence is meant that the names of Ṛik, Yajus, &c., came into existence then.

The words 'Sun, Moon and Wind' refer to the Sûrya, Chandra and Vâyu Lokas. They include the other Lokas also not specially mentioned here, but which are on the Path of Light.

MANTRA 7.

तस्माच्च देवा बहुधा संप्रसूताः साध्या मनुष्याः पशवो वयांसि ।
प्राणापानौ व्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥७॥

तस्मात् Tasmât, from Him. च Cha, and. देवाः Devâḥ, the Devas; the Senses of Perception and Cognition—all senses. बहुधा Bahudhâ, in many ways. Such as by union with sûkṣma deha, or by union with sthûla deha or with aṅga, matter-deha. सम्प्रसूताः Samprasûtâḥ, were begotten or produced. साध्याः Sâdhyâs, the demi-gods. The organs of action or sâdhana. Astral faculties. These are Gaṇa-Devatâs. मनुष्याः Manuṣyâḥ, the human beings. [The intellectual organs or human faculties.] पशवः Paśavaḥ, cattle, quadrupeds, beasts. The animal appetites. वयांसि Vayâṁsi, birds. (The flight or imaginative faculties ?). प्राण Prâṇa, the Prâna, breathing out. अपानौ Apânau, the Apâna. Breathing in. The Respiratory function. व्रीहि Vrîhi, rice. [Growth]. यवौ Yavau, barley. [Reproduction. The vegetative functions]. तपः Tapaḥ, the penance, austerities: endurance. च Cha, and. श्रद्धा Śraddhâ, faith. सत्यम् Satyam, truth. ब्रह्मचर्यम् Brahmacharyam, abstinence, celibacy, the duties of a Brâhmaṇ student. विधिः Vidhiḥ, observance, law, the ordinances, the loyalty. च Cha, and.

7. From Him also were produced the various classes of gods and demi-gods, human beings, beasts and birds : life and death, rice and barley, penance and faith, truth and abstinence, yea all the ordinances.—29.

Note.—This shows the fourteen-fold creation produced by the Primeval Puruṣa with the help of the Female Principle called the Śrî Tattva.

Applied to the Jîva, it shows that all the active functions are created from this union of Îśvara and Śrî—while the vehicles come from the body of Îśvara—the functions or energies or faculties have a dual or "sexual" origin. The highest spiritual faculties like abstinence, faith, endurance, truth, loyalty—and the lowest vegetative functions like growth and reproduction (vrîhi and java)—all come out of this union.

MANTRA 8.

सप्त प्राणाः प्रभवन्ति तस्मात्सप्तार्चिषः समिधः सप्त होमाः ।
सप्त इमे लोका येषु चरन्ति प्राणा गुहाशयां निहिताः सप्त सप्त ॥८॥

सप्त Sapta, the seven. प्राणाः Prâṇâḥ, life-forces ; senses. Seven kinds of sensations. The seven cognitional senses, *viz.*, hearing, touch, sight, taste, smell, manas, buddhi. प्रभवन्ति Prabhavanti, proceed. तस्मात् Tasmât, from Him. सप्त Sapta, the seven. अर्चिषः Archiṣaḥ, rays, flames, lights : or acts of sensation. Functions. Seven kinds of perceptions. समिधः Samidhaḥ, fuels, or the objects by which the senses are lighted. सप्त Sapta, seven. होमाः Homâḥ, oblations or sacrifices, the results of sensation. The conjunction of the senses with the objects. सप्त Sapta, seven. इमे Ime, these. लोकाः Lokâḥ, worlds, the places of senses, the worlds determined by the senses. The seats or organs of senses. येषु Yeṣu, in which. चरन्ति Charanti, move. प्राणाः Prâṇâḥ, the life-forces or the senses. गुहा Guhâ, cavity of the heart [The Auric Egg (?).] आशयाम् Âśayam, resting in. That which rests in the cavity is called guhâśaya, namely Buddhi. Guhâśayâm, therefore, means "for the sake of Buddhi." In guhâśayâyâm the Locative has the force of nimitta. In order to generate knowledge in the living beings, there are placed seven prâṇas, in every body. निहिताः Nihitâḥ, are placed. सप्त Sapta, seven. सप्त Sapta, seven.

8. The seven sense-currents are produced from Him, with their corresponding seven perceptions, the seven kinds of objects of perception, the seven co-relations and these seven organs in which move the sense currents. For the purpose of producing knowledge, the seven are placed in every human being.—30.

MADHVA'S COMMENTARY.

"The seven flames or archis" are the seven functions ; the knowledge produced by sensations, *i.e.*, seven perceptions. The Homas or

oblations are the correlation of the senses with their objects. The lokas are the seven organs of senses. "Resting in the cavity" means resting in Buddhi. Guhâśayâra is a shortened form of "guhâ śayâyâm;" the syllable य is elided, because it is followed by a similar letter. The words Sapta Sapta are to be taken in a distributive sense, *i.e.*, in every being seven.

Note.—As the Jîvas have to acquire the experience of the seven planes, they are endowed with seven Life energies, seven senses, the seven bodies, and the seven relations. In every world there is this seven-fold division. Thus the Prâṇas become 49 or the well-known forty-nine Vâyus. See Vedânta Sûtra, II. 4-5.

MANTRA 9.

अतः समुद्रा गिरयश्च सर्वेऽस्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥९॥

अतः Ataḥ, hence. समुद्राः Samudrâḥ, the seas, receptacles of water. गिरयः च girayaḥ cha, and hills. सर्वे Sarve, all. अस्मात् Asmât, from him. स्यन्दन्ते Syandante, flow, proceed, pulsate. सिन्धवः Sindhavaḥ, rivers; (the blood-currents). सर्वरूपाः: Sarvarûpâḥ, of every form; flowing in all directions. अतः Ataḥ, hence. च Cha, and. सर्वाः Sarvâḥ, all. ओषधयः Oṣadhayaḥ, herbs, hair, &c. रसः Rasaḥ, the juice, the sap. च Cha, and. येन Yena, by whom, namely, by the Divine Puruṣa. एषः Eṣaḥ, this (Lord). भूतैः Bhûtaiḥ, together with the beings (thus created by the Lord and the Śrî). In all beings. The instrumental case has the force of locative here. तिष्ठते Tiṣṭhate, subsists, is upheld; dwells. हि Hi, verily. अन्तरात्मा Antarâtmâ, the Inner Self; the Sûkṣma Śarîra; the Antaryâmin Puruṣa.

9. Hence proceed all the seas and mountains, hence flow the rivers in all directions, hence all the herbs and the sap, and thus this Inner Self dwells within all beings.—31.

Note.—This describes the various organs of the body such as the blood-vessels, bones, &c., and the Lord Himself takes up His residence in this temple of human body along with the Jîva-soul. He is the Antaryâmin Puruṣa.

MANTRA 10.

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥१०॥

पुरुषः Puruṣaḥ, the person, the Lord. एव Eva, even. इदम् Idam, this. विश्वम् Viśvam, universe, all. कर्म Karma, creative act. The Śakti or power of creation or Viśvam Karma—all acts. The Puruṣa is one in all acts. The unity of consciousness remains in all acts. तपः Tapaḥ, penance, knowledge, wisdom.

This is illustrative of other attributes like strength, luminosity, &c Or Viśvam may qualify tapas also. Ali-tapas, he is the unifying principle of all penances. ब्रह्म Brahma, the Brahman. परा Parâ, the supreme. अमृतम् Amritam, the Immortal. The Eternally Free. परामृतम् Parâmritam, the High Immortal. The Puruṣa called Parâmritam is the Lord Himself. This word occurs in the last Khaṇḍa, verse 6: where it is somewhat differently explained. एतत् Etat, this. यः Yaḥ, who. वेद Veda, knows. Hears from the Guru about this Brahman. निहितम् Nihitam, resting in, placed, hidden. गुहायाम् Guhâyâm, in the cavity of the heart. सः Saḥ, he. अविद्या Avidyâ, ignorance, Prakriti. ग्रन्थिम् Granthim, knot, bond. The bond of ignorance. The positive want of knowledge. The absence of even intellectual knowledge. विकिरति Vikirati, scatters, unloosens, throws aside. इह Iha, here. Madhva reads it as इ and not इह and इ means easily, gladly. सोम्य Somya, O disciple, O Initiate.

10. The Lord is this all,—the creative act, the wisdom, the Highest Immortal. He who knows Him thus (as possessing creative power, wisdom, &c.) and dwelling in the cavity (of the hearts of all beings), he gladly unloosens the bond of Prakriti, O Initiate.—32.

MADHVA'S COMMENTARY.

This karma or activity of the Lord (such as, creating, destroying, &c.), His tapas or knowledge; and the Puruṣa called the Eternally Free are not different from the Lord but the Lord Himself.

That which is called the activity of the Lord, that which is styled the wisdom of the Supreme Self, all that verily is the Lord—so also His Divine attributes like strength, power, &c.

Note.—In ordinary men the action is different from the agent, the knowledge is different from the knower, the qualities different from the thing qualified—not so, however, in the case of the Lord.

So also we have the Śruti: —"Wisdom, Power and Action are His essential nature" (Śvetâśvatara I. 6).

This describes the Third Truth—the Truth about the Lord, the Supreme Brahman; as the previous mantras described the Truth about the Jîva; and the Khaṇḍa preceding that, the Truth about Yajñas and the Cosmos. Cosmology and Psychology are the subjects of these two Khaṇḍas. This verse, which properly stands at the head of Khaṇḍa fourth, deals with Îśvara or Brahman.

The creative act (karma) of the Lord, and his tapas (knowledge) are not different from the Lord. He and His activities are one. The Lord, the Śakti and the Wisdom are one. All the acts of the Lord (such ascreation, &c.) His Wisdom called Tapas, and the Brahman called Eternally Free (Parâmritam)—all is verily Lord. (They are not different from Him). O Somya! He who knows Him thus, as resting in the cavity of the heart easily unloosens the bonds of ignorance.

This verse describes the Brahman as possessed first of Karma or the power to create, preserve, destroy and secondly, of tapas or Supreme Wisdom to design and create the Universe; and thirdly, of Parâmṛitam or the Highest Immortality or Ânandam or Bliss, and fourthly, as Puruṣa or a person, not a mere abstraction. It further teaches that this Brahman should be meditated upon in the heart. This unloosens the bond of ignorance but does not totally destroy it. This is the first stage of Jñâna or parokṣa knowledge. By study and getting instruction from a Guru this parokṣa or indirect knowledge is obtained. It loosens a little the fetter of Avidyâ. The total destruction of this fetter takes place later. See verse 10 of the next Khaṇḍa. There are various stages of Jñânam: the first is parokṣa or indirect knowledge of a thing (such as the knowledge of internal anatomy obtained from the mere study of books and models). Such Jñânam unloosens or slackens the bonds of Avidyâ.

Raghavendra Yatî places this verse as the first verse of the next Khaṇḍa. It is more appropriate there, as it starts a new topic.

SECOND MUṆḌAKA.

SECOND KHAṆḌA.

MANTRA I.

आविः संनिहितं गुहाचरन्नाम महत्पदमत्रैतत्समर्पितम्। एजत्प्राणन्निमिषच्च यदेतज्जानथ सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम्॥ १

आविः Âviḥ, manifest. Who is always manifest. सन्निहितम् Sannihitam, near (because all-pervading). Near to all beings. गुहाचरं Guhâcharam, moving in the cavity, dwelling in the heart. नाम Nâma, the well-known. महत् Mahat, the Great, the Highest, the Best. पदम् Padam, goal, that which is attained (padyate) always, by every body, in deep sleep or in Mukti. No one can help entering it. अत्र Atra, in Him (possessing the attributes of manifest, near, cave-dweller, &c.). एतत् Etat, this. सर्वम् Sarvam, all. अर्पितम् Arpitam, is founded, created, protected, (another reading is samarpitam instead of sarvam arpitam). एजत् Ejat, moving, (but not having motion of the highest kind). Inanimate moving objects, like trees and lower animals. The ejat or moving describe the jâgrata or the waking state. Or it refers to all the activities of the organs of action, Karmendriyas. प्राणत् Prâṇat, breathing (like animals, &c.) This describes the dreaming state (svapna) when there is mere breathing, but no movement. निमिषत् Nimiṣat, the closed eyes. This refers to the suṣupti state, the dreamless sleep, the third state. Or it refers to the activities of the organs of sensation like eyes, &c. च Cha, and. यत् Yat, what. एतत् Etat, this, (universe). जानथ Jânatha, know ye. Thou knowest. All this universe of waking, dreaming, sleeping, physical, astral, mental—know ye—rest in Brahman. "Know ye" mean "learn this by Śravaṇa—hearing, studying." सत् Sat, the Being, that which has form. The cause. असत् Asat, the non-Being: that which has no form. The effect. वरेण्यम् Vareṇyam, the adorable, the Highest, the best. He is higher than the Sat (the world of form or the causal world) and than the Asat or the formless world or the world of effect. परम् Param, higher than. विज्ञानात् Vijñânât, the Wisdom—the four-faced Brahmâ. The Chaturmukha Brahmâ is called Vijñâna. See Bhâgvat Purâṇa. यत् Yat, what. वरिष्ठम् Variṣṭham, best. प्रजानाम् Prajânâm, of creatures.

1. He is manifest, near, yea even moving in the hearts of all beings. He is the well-known Highest goal. Know that all this whatever, waking, dreaming or sleeping, which moves, breathes or blinks, is founded on Him. He is higher than Being and Non-being: higher than the Wisdom, He is the best object of adoration for all creatures.—33.

MANTRA 2.

यदर्चिमद्यदणुभ्योऽणु यस्मिँल्लोका निहिता लोकिनश्च । तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः ॥ तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सोम्य विद्धि ॥ २ ॥

यत् Yat, what. अर्चिमत् Archimat, possesses light, luminous, brilliant, beautiful. यत् Yat, what. अणुभ्यः Aṇubhyaḥ, than the smallest, than the atoms. अणु Aṇu, small. च Cha, and. यस्मिन् Yasmin, in whom. लोकाः Lokâḥ, the worlds. निहिताः Nihitâḥ, are founded. लोकिनः Lokinaḥ, the world-dwellers. The inhabitants of the world. The World-Protectors ; the Rulers of the world system. च Cha, and. तत् Tat, that. (Brahman who is Invisible, &c.). एतत् Etat, this. The Brahman who is the Creator. अक्षरम् Aksaram, imperishable. The Lord. ब्रह्म Brahm, Brahman. Having all qualities in superabundance. सः Sah, he. प्राणः Prâṇaḥ, the life, the Creator (*lit.* He who works best prakarasena aniti cheshtata) who presides over the Chief Prâṇa even, as Antaryâmin. तत् Tat, that. उ U, alone. The force of U is to denote that He is not ordinary speech वाक् Vâk, speech. The Revealer of the Vedas, who presides over the Deity of speech even as Antaryâmîn. मनः Manaḥ, the mind. Knows all. Omniscient. Who presides over the Deity of manas even as Antaryâmin. तत् Tat, that. एतत् Etat, this. सत्यम् Satyam, truth, independent: not subject to any one else. Or Sata=jiva, yam=controller ; satyam=the controller of the Jîvas, whether they be Muktas or bound. Or sata=Immortal, ti=Mortal, ya=Ruler, Satyam=the Ruler of the Mortals and the Immortals. तत् Tat, that. अमृतम् Amritam, immortal. Having an undying body. तत् Tat, that. वेद्धव्यम् Veddhavyam, that which is to be pierced or aimed at. The target. सोम्य Somya, O Initiate. विद्धि Viddhi, know. That is, practise Manana or meditation.

2. He who is brilliant, who is smaller than the smallest, in whom the worlds are founded and the Rulers thereof, He is this Imperishable Brahman. He is the Creator (Life), the Revealer of Sacred knowledge (Speech) and Omniscient (or cosmic Mind). This is the (third) Truth. He is Immortal, O Somya ! Know that He is the target to be hit.—34.

MADHVA'S COMMENTARY.

The words 'higher than Wisdom' mean 'higher than Brahmâ' (Brahmâ is the highest of all jivas—higher than Brahmâ means higher than all creatures. The word Vijñana denotes Brahmâ as we find in the following speech of Brahmâ in the Bhâgavat Puràṇa)—"I, the Wisdom Energy (Vijñâna-śakti), was born from the navel of this Being resting on the waters and possessed of Infinite powers."

Viṣṇu is called "Prâṇa" because He is the leader of all, (Praṇayetṛi). He is called Vâk, because He is the Teacher of all (Vaktṛi), Viṣṇu is called Manas because He is the adviser of all (Mantṛi). He is the controller of all jîvas." The above we read in the Śabda-Nirṇaya.

The second verse lays down that Brahman is to be meditated upon: or that manana should be performed; as the first verse taught that Śravana should be done. The next verse teaches that Dhyâna or concentration also is necessary.

MANTRA 3.

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासा निशितं संधयीत ।
आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥३॥

धनुः Dhanuḥ, bow. गृहीत्वा Gṛihîtvâ, having taken or seized. औपनिषदम् Aupaniṣadam, appertaining to the Upaniṣad, *i.e.*, the syllable Om. The mystic word "Aum" which is the chief topic of explanation in all Upaniṣads. महा Mahâ, the great. अस्त्रम् Astram, weapon. शरम् Śaram, the arrow *i.e.* the mind. हि Hi, verily. उपासा Upâsâ, by meditation, devotion. The upâsâ is of two sorts: first, the study of scriptures and, secondly, concentration. निशितम् Niśitam, sharpened. Upâsâ niśitam means sharpened by devotion or upâsanâ. The devotion is of two sorts: first, the constant study of Śâstras and secondly, concentration. The latter is the higher. The first kind of upâsâ is meant here and not dhyâna, the second kind. संधयीत Sandhaîta, let him put or place. Another reading is संदधीत San-dadhît, let him aim at. आयम्य Ayamya, drawing the bow. Withdrawing the mind from all objects. तत् Tat, that (Brahman). "That" may refer to the devotee also. भावगतेन Bhâva-gatena, with the sole aim, with thought or idea (bhâva), directed or absorbed (gatena). Or bhâva may mean existence. Tad-bhâva, he who is existence. चेतसा Chetasâ, with the mind. लक्ष्यम् Laksyam, the mark, the aim. तत् Tat, that. एव Eva, alone. अक्षरम् Akṣaram, imperishable. सोम्य Somya, O initiate, O friend. विद्धि Viddhi, know. Meditate upon.

3. Take hold of the Mystic Name as the bow, and know that the Brahman is the aim to be hit. Put on this the great weapon (Om), the arrow (of the mind), sharpened by meditation. Withdraw thyself from all objects, and with the mind absorbed in the idea of that Brahman, hit the aim—for know, O Somya! That Imperishable alone to be the Mark.—35.

MANTRA 4.

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥ ४ ॥

प्रणवः : Praṇavaḥ, the glory, the syllable Om. धनुः Dhanuḥ, the bow, the instrument. शरः Śaraḥ ; the arrow. हि Hi, verily. आत्मा Âtmâ, the self, the mind. ब्रह्म Brahma the imperishable Brâhman. तत् Tat, that. लक्ष्यम् Lakhṣyam, the mark, the aim, the target. उच्यते Uchyate, is said. अप्रमत्तेन Apramattena, by not heedless, not thought-distracted. वेद्धव्यम् Veddhavyam, to be pierced, to be hit, to be known and meditated upon. शरवत् Saravat, like the arrow. तन्मयः Tanmayaḥ, entered in Him, fixed in Him. भवेत् Bhavet, let him become.

4. The Great name is the bow, the mind is the arrow, and the Brahman is said to be the mark. It is to be hit by a man whose thoughts are concentrated, for then he enters the target.—36.

Note.—Thus Śravaṇa, manana, and dhyana of Brahman have been taught. This is the method of Brahma-upâsana.

MANTRA 5.

यस्मिन्द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥५॥

यस्मिन् Yasmin, in whom. द्यौः Dyauḥ, the heaven. The Devachân. पृथिवी Prithivî, the earth. The physical plane. च Cha, and. अन्तरिक्षम् Antarikṣam, the sky, the interspace. The astral plane. ओतम् Otam, are woven, are based. The three worlds are supported by Brahman. So also the other worlds. मनः Manaḥ, the mind. सह Saha, with. प्राणैः Prâṇaiḥ, with the prâṇas, the senses. The seven senses of cognition and the five organs of action. च Cha, and. सर्वैः Sarvaiḥ, all. तम् Tam, him. एव Eva, alone. एकम् Ekam, one. जानथ Janatha, know ye. आत्मानं Âtmânam, the self. अन्याः Anyâḥ, other : other deities. वाचः Vâchaḥ, words. विमुञ्चथ Vimuñchatha, leave off, abandon, renounce. Leave off worship of other deities. अमृतस्य Amṛitasya, of the immortals, of the muktas. एषः Esaḥ, this Brahman. सेतुः Setuḥ, the bridge ; the refuge.

5. In Him are woven the heaven, and the interspace, and the mind also with all the senses. Know Him to be the one support of all, the âtman. Leave off all other words (as well as worship of other deities). This (âtman) is the refuge of the immortals.—37.

MADHVA'S COMMENTARY.

"He is the bridge of the immortal"—the word amṛita or immortal means the mukta jîvas. In the Vedânta Sûtra I. 3. 2, it has been taught that the Lord is the refuge of the muktas. So also that "He is the Highest goal of the muktas" —(Visṇu Sahasra nâma.)

MANTRA 6.

अरा इव रथनाभौ संहता यत्र नाड्यः ।
स एषोऽन्तश्चरते बहुधा जायमानः ॥
ॐमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥६॥

अराः Arâḥ, spokes. इव Iva, like. रथनाभौ Ratha-nâbhau, in the nave of the wheel, or the wheel of the chariot. संहताः Saṃhatâḥ, fastened. यत्र Yatra, where, in whom (*i.e.*, in the Saviour). In the Lord who dwells in the heart. नाड्यः Nâḍyaḥ, the arteries. The principal nâḍis called Brahma-nâḍi, &c. सः Saḥ, he. एषः Eṣaḥ, this wish. The word eṣaḥ is derived from the √iṣ, "to wish" with the affix ghañ. It is equivalent to eṣana "wishing." It is in the nominative case here, but has the force of the instrumental case. "By mere willing." अन्तश्चरते Antaścharate, moves within the *antar* or body or heart. Pervades the body. Antar also means space. He moves *within* all organs like eyes, ears, &c. बहुधा Bahudhâ, in many ways; such as Viśva, Taijasa, &c. The word "ekadhâ" also should be read here. He is not only Bahudhâ, but ekadhâ also. जायमानः Jâyamânaḥ, becoming manifesting. ओम् Om, full of infinite attributes. इति Iti, this. एवम् Evam, even. ध्यायथ Dhyâyatha, meditate. आत्मानम् Âtmânam, the self. स्वस्ति Svasti, hail, welfare. वः Vaḥ, to you. पाराय Pârâya, in order to cross; in order to obtain knowledge of the Supreme who is beyond Prakṛiti and Śrî. Another reading is पराय "for the sake of the Highest." तमसः Tamasaḥ, (beyond) darkness, or Prakṛiti or Avyakta or death. परस्तात् Parastât, beyond parâ or Śrîtattva. That is having a non-prâkṛitic body. Or beyond death, deathless.

6. In him the life-webs (nâḍis) are fastened, as the spokes to the nave of a chariot. He is this (Âtman) that pervades the heart, and by his own free will manifests Himself in diverse ways (as Viśva, Taijasa, &c., in waking, sleeping, &c., states); and also as One as Prâjña in the dreamless state. Meditate on the Âtman as Om (full of all auspicious qualities and who is the chief aim of the Vedas), in order to acquire knowledge of the Paramâtman, who is beyond the Prakṛiti and the Śrî Tattva. Your welfare consists in such knowledge.—38.

Note.—This shows that the Brahman is the Antaryâmin Puruṣa. He resides in the heart where all the 72,000 nâḍis meet, as the spokes meet in the navel of the wheel. He moves within the organs, not for his own pleasure, but to give life and energy to them all. The Om with all its attributes must be constantly meditated upon. He manifests Himself in manifold ways in the waking and dreaming states as Viśva and Taijasa; while

He manifests as one in the state of Suṣupti or Dreamless Sleep as Prajñâ. He is beyond Darkness : has no mortal body. Meditate on such Viṣṇu in the heart in order to get the Supreme Brahman, with the help of the Mantra Om. The result of such meditation is that there is welfare of yours—all evils will cease, and you will get the bliss of the manifestation of the divinity—your Real Self.

MANTRA 7.

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः ॥७॥

यः Yaḥ, who. सर्वज्ञः Sarvajñaḥ, all-wise, who understands everything. सर्ववित् Sarvavit, all-knowing. Or who obtains everything. Whose desires are all fulfilled. यस्य Yasya, whose. एषः Eṣaḥ, this. Self or Viṣṇu. महिमा Mahimâ, glory. This manifestation in waking, sleeping and dreaming states: as Viśva Taijasa and Prâjña. भुवि Bhuvi, in the world ; not in Heaven ; for Dwellers of Heaven never sleep—they are always awake. दिव्ये Divye, in the Divine, the heavenly, the shining. Formed of Bhûtâkâśa. ब्रह्मपुरे Brahmapure, in the city of Brahman. In the body, the temple of God. The âkâśa within the heart is Bhûtâkâśa. हि Hi, verily. एषः : Esaḥ, this. व्योम्नि Vyomni, in space, the ether. In the Bhutâkâśa of the heart. आत्मा Âtmâ, the self. प्रतिष्ठितः Pratiṣhṭhitaḥ, is placed. The Lord always manifests himself there.

7. He who is all-wise, and all-knowing, whose greatness is thus manifested in the world, is to be meditated upon as the Âtman residing in the ether in the shining city of Brahman (the heart).—39.

MANTRA 7 (*continued.*)

मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं संनिधाय ।
तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ॥७॥

मनोमयः Manomayaḥ, full of knowledge ; where knowledge abounds. Or manomaya may mean he who controls (mayati) the manas so he who controls mind is manomaya. प्राण Prana, the vital airs and the senses. शरीर Sârîra, the body. नेता Netâ, the leader, the inciter, the guide. The controller. The controller of the prâṇa and the body. प्रतिष्ठितः Pratiṣthitaḥ, is placed, abides. अन्ने Anne, in (the body of) food, the dense body. The mortal हृदयम् Hṛidayam, the heart. सन्निधाय Sannidhâya, superintending. तत् Tat, that. विज्ञानेन Vijñânena, through knowledge or intuition or aparokṣa through the illumination produced when the heart is purified by meditation, concentration and free from desires. Through purity of heart. Through meditation on the appropriate form of Viṣṇu, according to the class of the adhikari. परिपश्यन्ति Paripaśyanti, see धीराः Dhirâḥ, the wise

who possess Śravaṇa and Manana. आनन्दरूपम् Ânandarûpam, the full of bliss. Whose nature or form is bliss. अमृतम् Amṛitam, the Immortal. The body which never perishes for it is not made of Prâkṛitic matter. यत् Yat, who. विभाति Vibhâti, manifests Himself. Self-manifesting, which is self-luminous.

7. He is the controller of the mind and the guide of the senses and the body. He abides in the dense body, controlling the heart. He, the Âtman, when manifesting Himself as Blissful and Immortal is seen by the wise through the purity of heart.—39.

or

He who corrects the mind and guides the senses and the body is the Lord dwelling in the Mortal man in the ether of the heart. The wise see by meditation the Lord as having a form which consists of bliss, which does not perish and which is self-luminous.

MADHVA'S COMMENTARY.

The Lord Viṣṇu always residing in the heart, manifests Himself as One and as Manifold. He moves within all, out of His own free will : and thus He controls all living beings.

Note.—This shows that the Divine Vision is possible. God is seen in the Heart when it is purified. The shape in which He appears is full of bliss and an unchanging Immortal form.

MANTRA 8.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ ८ ॥

भिद्यते Bhidyate, is broken, is destroyed, pierced. हृदय Hṛidaya, the heart. Or Hṛidaya may mean the Jiva or the Lord : being compounded of the words hṛid, "heart," and aya, "moving, dwelling"—he whose seat is the heart, namely, the Jîva or the Lord Viṣṇu. ग्रन्थिः Granthiḥ, knot, bond, fetter, which consists of ignorance, love and hatred. The fetter of the heart : or the fetter of the Jîva and of the Lord. छिद्यन्ते Chiddyante, are cut asunder, are solved, are destroyed. सर्व Sarva, all ; namely, the remaining three bonds of Liṅga-deha, kâma-krodha and Prakriti-bandhas, as described below. संशयाः : Saṃśayāḥ, doubts Bonds. The word saṃśaya etymologically can mean "bonds" also. For "doubts" had already been destroyed in the first degree. The bonds are many, such as avidyâ-bond, the Liṅga-deha-bond, the Prakṛiti-bond, Kâma-krodha-bond and the Karma-bond. The destruction of Avidyâ-bond and Karma-bond are specially mentioned in this verse : the remaining three are meant

here. क्षीयन्ते Kṣîyante, are exhausted, perish. च Cha, and. अस्य Asya, his. कर्माणि Karmâṇi, works. The Sañchita and the Âgâmin karmas: as well as the Prârabdhas. Some say the Prârabdha is not destroyed: these karmas produce their effects but the Jîva does not suffer them so keenly. तस्मिन् Tasmin, when he. दृष्टे Driṣṭe, is seen, then the grace of God falls on the man. परावरे Parâvare, in whose comparison, the Highest (Parâ) beings like Ramâ (रमा), Brahmâ, &c., are low and insignificant (avara) The Supremely High.

8. The fetters of the Jîva are cut asunder, the ties of Liṅga-deha and Prakṛiti are removed, (the effects of all) his works perish, when He is seen who is Supremely High: (or when the Supremely High look at the Jîva).—40.

MADHVA'S COMMENTARY.

Viṣṇu is called Parâvara, because Parâ or High Beings like Ramâ, Brahmâ, &c., are Avara or inferior in His comparison.

Note.—This shows the result of Divine Vision mentioned in the last verse. The avidyâ covers both Îśvara and Jîva. It prevents Îśvara being seen by Jîva and Jîva seeing Îśvara. It is a direct bondage of Jîva, and a metaphorical fetter of Îśvara. Avidyâ is the name given to Prakṛiti in her active state: when her three qualities, Sattva, Rajas, and Tamas, are actively manifest. Destruction of Avidyâ means putting these guṇas in their latent state. There is a great difference between the destruction of the Avidyâ—fetters as taught in this verse, and the unloosening of them as previously described in verse 1. There Avidyâ still remained, for it was merely a Parokṣa or intellectual apprehension of Truth. Here Avidyâ itself is destroyed by aparokṣa or Intuitive knowledge of Brahman.

The bonds or bandhas are five: the lowest is Avidyâ-bond, then the Liṅga-deha-bond, then the Paramâchhâdaka-Prakṛiti-bond, the Kâma-bond and the Karma-bond. When all these bonds are destroyed, then the Jñânî goes by the Path of Light to the Sântânika Loka. Before proceeding further all have to salute Śiśu-mâra—the Dweller on the threshold,—the hub of the universe.

The Śiśu-mâra *literally* means the Infant-killer and means the porpoise and is the name of a constellation, in the north, near the Pole. It corresponds, perhaps, with the Draco or the Ursa Minor. For a fuller description of it, see Bhâgavad Purâṇa, Book 5, Chapter 23. Here it has a mystical reference to a Being of an exalted order, which every Jñânî passes by, in his way beyond this universe. It may correspond with the ring-pass-not of the "Secret Doctrine." It is the name of Hari also, as we find in the following verse: "The Supreme Hari, the support of infinity of worlds and who is called Śiśu-mâra, is saluted by all knowers of Brahman on their way to the Supreme God."

MANTRA 9.

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥ ९ ॥

हिरण्मये Hiraṇmaye, in the golden. परे Pare, in the highest. कोशे Kośe, in the sheath. The cosmic egg. That is, in the centre of the cosmic egg.

विरजम् Virajam, without Rajas or passion : free from all Prâkritic gunas. Free from evil. ब्रह्म Brahma, the Brahman. निष्कलम् Niskalam, without parts, free from the 16 kalâs of parts. See Prasna VII. Sisumâra, whose body does not consist of 16 kalâs. तत् Tat, that (central sun). शुभ्रम् Subhram, pure. White. ज्योतिषाम् Jyotisâm, of shining bodies, like suns, &c. ज्योतिः Jyotih, the light. तत् Tat, that, therefore. यत् Yat, which, because. आत्मविदः : Âtmavidah, the knower of Âtman. विदुः Viduh, know. Because the past knowers of Self knew this Sisumâra, therefore the present-day knowers must also do the same.

9. The Brahman (called Sisumâram) free from all passions and parts, (manifests in the external world) in the highest golden sheath (the Cosmic Egg). That is pure, that is the highest of lights, it is that which the knowers of Âtman know.—41.

MADHVA'S COMMENTARY.

"He is in the Centre of the Cosmos (as Sisumâra, the light of all cosmic suns). He is even in the centre of our sun and illumining all planets."

In the first aspect He is meditated upon as Sisumâra, and in the second as Gâyatrî.

Note.—In man, the Brahman manifests in the heart or the Auric egg called the city of Brahman. In the universe, He manifests Himself in the Cosmic Egg called the "Golden sheath." These are the two places where Brahman may be meditated upon.

This verse has been explained in two different ways : first, as applying to Sisumâra and secondly, as teaching how to meditate on Nârâyana in the sun. The "golden sheath" would then mean the Solar sphere. The Supremely High Brahman resides in the excellent golden sheath. He is Pure and without parts.

MANTRA 10.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥१०॥

न Na, not. तत्र Tatra, Him : the Lord With regard to that Brahman, who is the Light of Lights. The word tatra is here equivalent to tam "Him," thought it literally means 'there.' सूर्यः Sûryah, the sun. भाति Bhâti, illumines. The sun cannot reveal that Brahman. It is to be taken in a causative sense, meaning "illumines," and not "shines." So also in "bhânti" later on. Literally the words mean, "The sun does not shine there nor the moon and stars, &c." न Na, not. च Cha, and. चन्द्र Chandra, the moon. तारकम् Târakam, and stars. न Na, not. इमा Imâ, these. विद्युतः Vidyutah, lightnings.

भान्ति Bhânti, illumine. कुतः Kutaḥ, how. अयम् Ayam, this. अग्निः Agniḥ, fire. तम् Tam, him. एव Eva, alone. भान्तम् Bhântam, shining. When He alone illumines all the sun, moon, &c. they shine after him. अनुभाति Anubhâti, shine after. The force of Anu "after" is to denote dependence. The light of the sun, &c., depends upon that of the Lord. सर्वम् Sarvam, all. तस्य Tasya, his. भासा Bhâsâ, light. सर्वम् Sarvam, all. इदम् Idam, this (world). विभाति Vibhâti, manifests, illumines.

10. The sun does not shine there in His Presence nor the moon and the stars (for His Light is greater than theirs, they appear as if dark in that effulgence, like the candle-light in the sun). Nor do these lightnings, and much less this fire shines there. When He shines, everything shines after Him; by His light all this becomes manifest.—42.

or

Him the sun does not illumine nor the moon and the stars. Nor do these lightnings much less this fire illumine Him. When He illumines all (the sun, &c.), then they shine after (Him with His light). This whole universe reveals His Light (is His light and its light is His.)

MADHVA'S COMMENTARY.

This sun, &c., do not illumine Him, *i.e.*, cannot make Him manifest.

MANTRA 11.

ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥११॥

इति द्वितीयमुण्डके द्वितीयः खण्डः ॥ २ ॥

ब्रह्म Brahma, the Brahman. एव Eva, alone. इदम् Idam, this. The word "idam" qualifies the word Brahman. "This Brahman alone is Amṛitam." अमृतम् Amṛitam, immortal, eternally free. पुरस्तात् Purastât, in the front; in the east. ब्रह्म Brahma, the Brahman. पश्चात् Paśchât, in the back; the west. दक्षिणतः Dakṣiṇataḥ, in the right, the south. च Cha, and. उत्तरेण Uttareṇa, in the left, the north. अधः Adhaḥ, below, nadir. च Cha, and. ऊर्ध्वम् Ûrdhvam, above, zenith. च Cha, and. प्रसृतम् Prasṛitam, gone forth, pervading, immanent, dwelling. ब्रह्म Brahma, the Brahman. एव Eva, alone. इदम् Idam, this (Brahman). Idam Brahman eva viśvam: This Brahman alone is the Plenum. The word "idam" does not qualify viśvam, but "Brahma." "This universe is Brahman" would be wrong meaning. The word "idam" occurs thrice in this verse, in the other two places it clearly refers to Brahman, why should it not refer to it here also? The word Viśvam does also not mean the "universe"

here but the "Full"—the all-pervading in space, time and qualities. विश्वम् Viśvam, universe, all. Full (pûrṇam), all-pervading (Viśpati sarvam, viśvam). Plenum: the Eternity. इदम् Idam, this (Brahman alone is the Variṣṭham). वरिष्ठम् Variṣṭham, the best.

11. The Eternally Free is verily this Brahman only He is in the east and in the west, in the north and the south, in the zenith and the nadir. The Brahman alone is it who pervades all directions. This Brahman alone is the Full (that exists in all time—the Eternity). This Brahman is the best:—43.

MADHVA'S COMMENTARY.

This (idam) Brahman is alone the Viśvam or Infinity or Full (pûrṇam). This alone is the Best, the Highest of all. As the word 'idam' is used several times in this verse it qualifies the word Brahman and not 'viśvam.'

Note.—The Brahman was taught to be meditated upon as in the heart and the hiraṇyamaya koṣa. But lest one should mistake that He is thus limited in those two places only, this verse declares that He is everywhere: though for the purposes of meditation those two places are selected as the best.

Brahman is said to be the best (variṣṭham); but how can that be when the Jîva and Brahman are identical? The next verse shows that the Jîva and Brahman are not identical.

THIRD MUṆḌAKA

First Khaṇḍa.

Mantra 1.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्न्यो अभिचाकशीति ॥१॥

द्वा Dvâ (dvau), two. सुपर्णा Suparṇâ (Suparṇau), of handsome plumage or strong-winged birds, namely, the Jîva and the Is'vara. सयुजा Sayujâ (Sayujau), (rivals), always united, inseparable (friends). सखाया Sakhâyâ (Sakhâyau), of equal name, friends. By Vedic license the dual affix au is replaced by a, in all these four words. समानं Samânam, the same, the one. वृक्षं Vṛiks'am, the (As'vattha) tree (The body). परिषस्वजाते Pariṣasvajâte, dwell upon, embrace, cling to, nestle. तयोः Tayoḥ, of two (birds). अन्यः Anyaḥ, one (the Jîva). पिप्पलम् Pippalam, the fruit of the As'vattha tree, *i.e.*, the effects of karmas generated by the body. स्वादु Svâdu, sweet : as if it was sweet. अत्ति Atti, eats. The fruit is really bitter, but it eats it always as if it was sweet. अनश्नन् Anas'nan, not eating, the non-essential portion of the fruits of good works and no portion of the fruits of evil deeds. अन्यः Anyaḥ, the other. अभिचाकशीति Abhi-châkas'îti, looks on, illumines all around.

1. Two birds of handsome plumage, inseparable friends, nestle on the same tree. The one of them eats the fruit, as if it was sweet, the other, without eating, illumines all around.—44.

MADHVA'S COMMENTARY.

The Jîva-bird eats the fruit as if it was sweet : and not that it eats the sweet fruits only and rejects the bitter ones. It has to eat both the sweet and the bitter fruit. As says a text (Ṛig Veda I. 164. 22) "He who is the foremost, for him alone is the sweet fruit and not for the mortal Jîva who does not know the Father." This shows that the ignorant do not taste the sweet fruit.

The Lord does not eat that fruit which is destined for the Jîva and not that He alone eats the sweet fruit. So also we read in the Tattvasâra : "The Lord Viṣṇu, the unchangeable, is said to be the eater as well as the non-eater. He is the eater in the sense that He is above the law of necessity, His enjoyment is not conditioned by karma. He is the non-eater because He never suffers any sorrow."

Note.—In the last khanda it was said that the Supreme moves in the hearts of all and becomes manifold. Lest one should mistake that Brahman is therefore the Jîva and there is no difference between the two, the present khanda declares their difference.

Having taught the three Truths—the world or Yajña, the soul or Jîva and the Îśvara or God—the present khanda declares the relationship in which the Jîva stands to Brahman. The God and the soul both dwell together in invariable union in the same body; but while God is Pure Consciousness illumining all, the Jîva is the experiencer.

The Lord also eats only the essence of the good works. The truly sweet fruit is for the Lord alone and for those who knew the Lord; but for the ignorant who do not know the Father, there is no sweet fruit.

MANTRA 2.

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥२॥

समाने Samâne, on the same (*viz.*, in the same body). वृक्षे Vrikse, on the tree. पुरुषः Purusah, the spirit; the Jîva; the man. निमग्नः Nimagnah, immersed, seated, perched, but having the idea of "I" and "mine," and hence "absorbed" in the tree. अनीशया Aniśayâ, through want of power, impotence. She who has no other Lord (Îśa) is called Anîśâ. That is she who is independent—the Divine Mâyâ, Power or Wisdom (Bhagawat Matih). By Her—by that Aniśa, by the Divine Power. शोचति Śochati, grieves, suffers the pains of the world by not knowing the Lord. मुह्यमानः Muhyamânah, being deluded, by feeling attachment for the body, &c. जुष्टम् Justam, contented, the worshipped of all, *viz.*, Visnu. यदा Yadâ, when. पश्यति Paśyati, he sees. अन्यम् Anyam, the other, as separate from the Jîva. ईशम् Îśam, the Lord Visnu. अस्य Asya, His. महिमानम् Mahimânam, glory. इति Iti, thus. वीतशोकः Vitaśokah, free from sorrow or grief. Becomes Mukta.

2. Though seated on one and the same tree, the Jîva bewildered by the Divine Power sees not the Lord and so grieves. But when he sees the eternally worshipped Lord and his glory, as separate from himself, then he becomes free from grief (and fit for Mukti).—45.

MADHVA'S COMMENTARY.

The Will or Wisdom of Hari is called Anîśâ because there is no Lord over Her. His Will is not dominated by anybody else's will. His is the true free will. The Jîva is deluded by this Anîśâ, this Will or Power of the Lord. The Jîva gets the Mukti when he knows the Lord as separate from him. As we read in the Brahman Sâra: "The Lord is separate from the Jîva and as He is independent, He is called the best of all Beings."

Note.—The first half of this verse describes the cause of bondage, namely, the soul being immersed in bodily enjoyment and the Delusion of the mine and thine. The next half shows the method of emancipation—seeing the Lord the ever-content and the adorable. Discontentment is the cause of bondage, contentment the cause of Mukti.

MANTRA 3.

यदा पश्यः पश्यते रुक्मवर्णं कर्त्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान्पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥३॥

यदा Yadâ, when. पश्यः Pas̀yaḥ, seer, the Jiva. पश्यते Pas̀yate, sees. रुक्म Rukma, golden. Another reading is "rugma" formed from the root "ruj." वर्णम् Varṇam, coloured. The golden coloured Creator is the Lord. This is the color of His Aura. कर्त्तारम् Kartâram, the creator (of the world). ईशम् Îs̀am, the Lord. पुरुषम् Purusam, the Puruṣa, the person. ब्रह्म Brahma, the Brahmâ or Hiraṇyagarbha. योनिम् Yonim, the cause, the source of Brahmâ. तदा Tadâ, then विद्वान् Vidvân, the wise, the aparokṣa Jñânin. पुण्य Puṇya, virtue, good. पापे Pâpe, vice, evil. The good and evil. All Puṇya is not destroyed by Jñâna, but only that puṇya which has not begun to manifest its fruit. The non-prârabdha. The puṇya is of two sorts: Kâmya and non-Kâmya. The kâmya-puṇya (good deeds done with a particular desire) is of two sorts—that which has begun to manifest its fruit (prârabdha) and non-prârabdha. The latter only is destroyed. विधूय Vidhûya, shaking off, destroyed. निरंजन Nirañjanaḥ, without blemish, free from passion. Free from Avidyâ. Añjana is another name of avidyâ. परमम् Paramam, the highest. साम्यम् Sâmyam, similarity. The similarity consisting in being free from grief, and possessing full joy. उपैति Upaiti, reaches, attains.

3. When the Jîva sees the golden coloured Creator and Lord, as the Person from whom Brahmâ comes out, then the wise, shaking off virtue and vice and becoming free from Avidyâ, attains the highest similarity.—46.

MADHVA'S COMMENTARY.

He shakes off that good deed only, the fruit of which he does not desire to enjoy.

Note.—This shows that the Lord has a visible form and color. See also the Vedânta Sûtra I, 2, 23. The divine qualities were in the Jîva from before—so it was *similar* with the Lord from eternity. The similarity which the Jiva attains on Mukti consists in the unfoldment of Divine Powers which were latent before in the soul. See Vedânta Sûtra II. 3, 31.

MANTRA 4.

प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन्विद्वान्भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥४॥

प्राणः Prâṇaḥ, the Breath, the Lord. Literally the Prime mover (Prakriṣta Cheṣtaka.) हि Hi, because. एषः Eṣaḥ, this (Viṣṇu the Lord). यः Yaḥ, who. सर्व Sarva, all. भूतैः Bhutaiḥ, creatures, beings, senses. Sarva-bhûtaiḥ,

by all the Devas presiding over the senses. विभाति Vibhâti, shines forth. विजानन् Vijânân, knowing, understanding. विद्वान् Vidvân, the wise. भवते Bhavate, becomes न Na, not. अतिवादी Ativâdî, much-talker; conceited by the idea "I am the worker, the agent." One who makes a supreme and final declaration. Dogmatic (?). आत्म Âtma, the Self, the Lord. क्रीड: Krîḍah, sporting, revelling. He who sports with the self is called Atma-krîḍa. Or he who constantly meditates on the Krîḍâ or sport of the Lord—how the Âtmâ creates and destroys the world. This is the samprajñâtah meditation. आत्मरति: Âtmaratih, delighting in the Self. Or who has got the pleasure (ratiḥ) of seeing the Âtman (the Self) Svarûpa-sukha. This describes Asamprajñâta Samâdhi. क्रियावान् Kriyâvân, performing works, *viz.*, constantly meditating on the Lord, carrying out the will of the Lord, that being his sole work. Performing only Prârabdha acts, during the time when he is not in Asamprajñâtâ-Samâdhi. एष: Eṣaḥ, this, namely, the jñânî, the wise. ब्रह्मविदाम् Brahmavidâm, among the knowers of Brahman. Those who are inferior to him in the knowledge of Brahman. वरिष्ठ: Variṣṭhaḥ, the best, the teacher. That is, during the time when he is not in asamprajñâta samâdhi, he teaches others as well as is active in the performance of good deeds.

4. For the Lord shines forth in all beings and senses. knowing this the wise ceases from useless controversy. He contemplates on the Lord, enjoys the bliss of His company, (and when out of trance) is active in performing works of the Lord—such a Jîvan-mukta is also the teacher of those who are seekers of the knowledge of Brahman.—47.

MADHAVA'S COMMENTARY.

The true jñânin, called here vidvân, is kriyâvân, performs all duties and works off his prârabdha. This Lord Hari manifests or shines forth as Prâṇa, the Prime worker, in all the activities of the Devâs like Indra, &c., who preside over the various organs of the human body. The jñânin, therefore, realises that all his activities are primarily of the Lord, and he then says, "I am not an independent worker, but the real agent is Hari." When he realises this, he does not become an ati-vâdi—does no longer say "I am the agent." On the contrary, he now begins to see in the functioning of all his senses and organs, the play of the Lord, the Lîlâ of Hari, and thus he becomes Âtma-krîḍa, one who is absorbed in the contemplation of the graceful sports of the Lord of all sports. In his own body and in the universe, he sees the sport of the Lord—as He creates, preserves and destroys it. Thus absorbed in the dhyâna of the Lord, he attains the state of Samprajñâta samâdhi. This leads naturally to the next stage: the Asamprajñâta Samâdhi—for the contemplation of

the works of the Lord Âtma-krîḍa merges into Âtma-rati—the self-oblivion resulting from the vision of the Divine—the pleasure of enjoying the Self. When one becomes unconscious of external objects, one is said to be in Asamprajñâta Samâdhi.

When such a jñânin is not in this state of Asamprajñâta Samâdhi, then he is always active, always kriyâvân, always performing pûjâ of the Lord, engaged in prayers and worship. Not only this, he explains to others the sacred books of the Lord, he becomes a teacher among seekers of Brahman.

Note.—The last verse showed that the Sañchita and Âgâmin karmas of the Aparokṣa-jñânin are destroyed: but he goes on enjoying or suffering the good or bad effects of Prârabdha karmas. During this period, before his prârabdha is exhausted, does he do any act or not? This verse answers that question. It shows that he works (kriyâvân); he performs prârabdha acts only. Not only this, he is active in teaching those who are inferior to him. This is possible when he is out of Âtma-rati trance. The Jñânin is not a self-centred egoist like many of the present day pretenders of that name.

MANTRA 5.

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः॥५॥

सत्येन Satyena, by truthfulness. Truth is that which conduces to the greatest welfare of the good. लभ्यः Labhyaḥ, is to be obtained or gained. That is, the direct vision or aparokṣa is to be gained by truth, &c. The Beatitude is to be obtained by truth, &c. तपसा Tapasâ, by penance, performing properly the duties of one's stage of life and caste, and constantly thinking about and meditating on the Lord. The three-fold tapas consisting in worshipping the Devas, the Regenerates, the Guru and the Wise, with thoughts, words and deed. एषः Eṣaḥ, this, this bliss, this pûrṇânanda, perfect bliss. आत्मा Âtmâ, Self. The essential bliss of the Self. The bliss of being in one's own Self. सम्यक् Samyak, complete, perfect, great. ज्ञानेन Jñânena, by knowledge, by the knowledge of the Truth obtained from the teaching of a Master. By perfect or ripe Aparokṣa knowledge. By the knowledge of the greatness of the Lord and loving devotion towards Him. ब्रह्मचर्येण Brahmacharyeṇa, by abstinence, by celibacy: by discharging the duties of a Brahma-student. By controlling the senses or studying Vedas. नित्यम् Nityam, always. This word should be construed with Satyena, Tapasâ, &c. अन्तः Antaḥ, within, in the midst. शरीरे Śarîre, in the body. अन्तः शरीरे Antaḥ-śarîre, within the body. ज्योतिर्मयः Jyotirmayaḥ, full of light, abounding in luminousity. हि Hi, verily. शुभ्रः Śubhraḥ, pure, untouched by matter. यम् Yam, whom. पश्यन्ति Paśyanti, see. यतयः Yatayaḥ, the devotees, the anchorites. The persons who exert or strive or endeavour, the energetic, the painstaking. क्षीणदोषाः Kṣîṇadoṣâḥ, sinless, whose faults have become exhausted, spotless.

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5. By truthfulness is to be gained verily this Âtmaic bliss, by penance and right knowledge and constant practice of self-control. He, whom the faultless devotees see, is verily in the midst of the body, full of light and pure.—48.

Note.—Meditation or dhyâna was said to be the method to find out the nature of the Lord by aparokṣa. This verse describes some accessories to such meditation such as truthfulness, penance, celibacy, &c.

It has been mentioned in the last verse that the Jñânins must perform karmas. Such action is not merely for the sake of welfare of the world. (Gîtâ III. 20 and 25.) : but for the sake of attaining bliss. The works like Śravaṇa, &c., performed without any desire of fruit, after one has ataained parokṣa, as well as aparokṣa jñâna, lead to this beatitude of self-perception : the Ânanda transcending all Ânandas. This is not a mere assertion but there is authority for it. The word "Hi" indicates this : "By jñâna is produced the cessation of all the sorrows and doubts ; but by worship and actions performed with bhakti after the attainment of wisdom there arises the bliss of the Self." Meditation leads to direct and intuitive knowledge. The accessories to such dhyâna are truthfulness, &c. The Yatis—the strivers after meditation, &c., (not necessarily Sannyâsins, the householders may be Yatis in this sense) freed from faults, see the Lord within the Self. This Lord is light, effulgent, pure, untainted by Matter—the Âtman—the Self.

MANTRA 6.

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ॥६॥

सत्यम् Satyam, the true or truth, the Lord Viṣṇu. The Lord Viṣṇu is called Satya because He possesses all good (Sat) attributes ; while the Asurâs possess all the opposite attributes and hence are called asatya "false" ; anṛita "unrighteous." The person who is intensely devoted to Him is also called Satya, The Lord Viṣṇu should not be confounded with the minor deity of that name. एव Eva, alone. जयते Jayate, conquers, obtains. The great devotee obtains the Lord. न Na, not. अनृतम् Anritam, the false, the Asuras, the unrighteous. Those who are opposed to the Lord. The Asuras do not obtain Him. Because the path by which the Lord is reached is controlled by the Lord. सत्येन Satyena by the True. पंथा Panthâ, the path. विततः Vitataḥ, is opened, is opened out, *i.e.*, is controlled. Is created (by the Lord, so that His devotees may pass over to Him.) देवयानः Devayânaḥ, the Devayâna, the path of the Devas. येन Yena, by which. आक्रमन्ति Âkramanti, proceed, go. ऋषयः Ṛisayaḥ, the seers, the wise. The word "Ṛisi" is not used here in the technical sense of the second class of adhikâris." हि Hi, verily. आप्तकामाः Âpta, obtained, satisfied. Kâmâḥ, desires, highest knowledge. आप्तकामाः Âptakâmâḥ, whose desires are satisfied, who have gained the highest knowledge. It qualifies the word Ṛisayaḥ. The highest Ṛisis alone go there and not those of inferior degrees. यत्र Yatra, where. तत् Tat, that. सत्यस्य Satyasya, of the Truth, of the Lord. परमम् Paramam, the highest. निधानम् Nidhânam, abode, place. The Vaikuṇṭha.

6. The True alone conquers (reaches the *True*), and not the Untrue. By the *True* is guarded the path called the Devayâna, by which proceed the Ṛiṣis who are satisfied in their desires, to where there is that highest place of the *True*.—49.

MADHVA'S COMMENTARY.

The Lord Viṣṇu is called Satya because He possesses all auspicious (sat) qualities. The Asûras are called asatyas because they possess qualities opposite to those.

The highest Vaikuṇṭhaloka is said to be the abode of Viṣṇu.

Note.—In the last book of the Vedânta Sûtras four kinds of release (Mukti) have been taught: *viz.*, the destruction of the fruits of action (Karmas), the destruction of the final body, the path and the enjoyment. The first kind of Mokṣa or Karma Kṣaya has been taught in the verse 11 (Kṣîyante cha asya Karmâṇi), when the aparokṣa knowledge is obtained.

The second class of Mukti is of two sorts—the Charma-Deha nâśa, of the Devas, and the Charama-Deha nâśa of the perfects other than the Devas. The falling off of the body of the Deva occurs only at the great Cosmic Pralaya, and even then it is not a falling off. The Devas merge with their bodies into the body of the higher Deva of their hierarchy and so on. This will be fully described under verse III. 2, 6. In the case of the Jñânîs other than the Devas (such as the human Jñânîs, Ṛiṣis, &c.) the falling off of the last body takes place when they die, not to be re-born, when they transcend the circle of Saṁsâra. This is their last compulsory incarnation on Earth. When they throw off their Charama-Deha, they go to Mahar or other higher Lokas by the path of Archis. This has been described under verse I. 2, 6.

The Mârga or the path is also of two kinds—the path on which the Devas get Mukti called the path of Garuḍa, and the path of Śeṣa—and the path, on which other than the Devas attain salvation, called the path of Archis. The paths of Garuḍa and Śeṣa will be described in the verse III. 2, 6, while the second path by which Brahman is attained is described in the next verse.

The Jñânîs are also of three kinds,--the highest, the middle and the lowest. The Devatâs are the highest, the Ṛiṣis the middling, and the lowest are the best of the human race. The Jñânîs—human or Divine—are sub-divided into three classes. Those who worship without symbol (apratîk-âlambana) are the highest, because they see God everywhere as all-pervading. The other two classes are described later. They (the human Jñânîs of the highest kind) go by the path of Light (Archis). This verse describes that in a particular evolutionary period only a limited number reaches this stage. All Devatâs are generally of this class: among the Ṛiṣis one hundred, among the Râjas one hundred, among Gandharvas one hundred. The dead on leaving the body go to the Archis (flame). From that place they reach the son of Vâyu, called the Âtivâhika: from there to Ahar (Day), then the Bright Fortnight, then the six northern months, then the year, then the lightning, Varuṇa, Prajâpati and Sûrya; thence Soma (moon), Vaiśvânara, Indra, Dhruva, Devî and Diva. Thence they reach the Supreme Vâyu (the first-begotten) who carries them to God.

MANTRA 7.

बृहच्च तद्दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति ।
दूरात्सुदूरे तदिहान्तिके च पश्यत्स्विहैव निहितं गुहायाम् ॥७॥

बृहत् Brihat, great, grand in all respects of time, space and causality. The middling Great. The Super-relative Great will be mentioned later on. He has ânanda—form also. The Brihat Brahman manifestation is for the best among men: they are the lowest adhikâris. च Cha, and. तत् Tat, that. दिव्यम् Divyan, divine, wonderful. अचिन्त्य Achintya, inconceivable. रूपम् Rûpam, form. The Divine form. सूक्ष्मात् Sûksmât, than the subtle, *i.e.*, than the Prakriti. च Cha, and. तत् Tat, that. सूक्ष्मतरम् Sûksmataram, more subtle. This is manifestation of Brahman as reflection: as the sun can appear as very small in a focus. The subtle manifestation is for Risis and the rest: who are middling adhikâris. This is the Bimba-Brahman. विभाति Vibhâti, shines forth, manifests. दूरात् Dûrât, than the far. सुदूरे Sudûre, greatly far, farther. तत् Tat, that. इह Iha, here, in the middle. अन्तिके Antike, at the end, because He is all-pervading. This all-pervading or vyâpta Brahman is for the highest adhikârîs, who worship without any symbol. च Cha, and. पश्यत्सु Pasyatsu, among the seeing, among the wise, whether men, Risis, or Devas. इह Iha, here, in this body. In this heart. एव Eva, alone. निहितम् Nihitam, placed, hidden, residing, resting. गुहायाम् Guhâyam, in the cavity. (Auric egg?).

- 7. That true shines forth as great, divine, and inconceivable. He manifests as power (to men); and as smaller than the small He manifests to the Risis. He appears as far beyond what is far, also here (in the middle) and at the end (*i.e.*, all-pervading to the Devas). For the discerning (when they see the appropriate form) here (within their own body), in the cavity of the heart, then there is Release.—50.

MADHVA'S COMMENTARY.

As he is all-pervading he is said to be both far and near.

Note.—An objection is raised: "You have said that the Supreme Brahman is reached by the direct perception (aparoksa jñâna) of Brahman. In the fifth verse of the next chapter is taught that the kârya or effected Brahman is only reached by aparoksa jñâna and not the Supreme. Whereas in other parts of this book it is said that the lokas like Mahar, Jana, and Tapas are so reached. The aparoksa jñâna being of uniform nature cannot lead to so diverse results." To this is the reply that the aparoksa jñâna is not of a uniform nature for all. It varies with the object of Self jñâna. This verse describes that according to the differences of adhikârîs, the aspects of Brahman that they see by aparoksa are different. The Brihat Brahman is the object of aparoksa for the human jñânins, the sûksma or Bimba Brahman for the Risis, and the all-pervading or Vyâpta Brahman for the Devas. The one and the same Brahman, by His mysterious power (achintya sakti) appears as smaller

than the atom—a focus point in the heart of the Risi : as Virât purusa to Human Perfects, and as all-prevading to the Devas. Thus the no size of the atom, the all size of the all-pervading, and the middle size of the Virât are all possible to Brahman, and hence the phrase "achintya rûpam" is applied to Him in the verse. Humanity, as a rule, wants an Incarnation, an Avatâra of God to satisfy its heart. God must appear to it outside as some Bahih prakâśah. Therefore the first portion of the verse "brihat cha tad," applies to Brahman as seen by Human jñânins. Not only He appears as great (Brihat) and possessing supernatural Divine Powers, but appears also full of bliss, &c. To the Risi adhikâris He appears as sûksmât sûksmatara, " smaller than the small, " the point in the focus—the Bimba. For Risis are said to have antarprakâśa. While to the Devas, He appears as all-pervading, who is farther than the far—dûrat sudûre :—and who is "iha " in the middle and " antike " at the end—"far off," "here" and " at the end"—in other words, all-pervading.

Thus the three objects of aparoksa perception have been declared, according to the class of the adhikâri, as they are uttama (best), madhyama (middling) and adhama (lowest). How this aparoksa jñâna arises in them is described in the last sentence of this verse : pasyasu iha eva, &c., when these various adhikâris see the appropriate object of their aparoksa preception in their heart, then they get Release. See Vedânta Sûtra III. 3.51. The Lokas beginning with Mahar and ending with Vaikuntha—Mahar, Jana, Tapas, Satyam and Vaikuntha are to be reached by jñâna alone : while three Lokas—Bhuh, Bhuvah and Svar are obtained by karma. The apratikâlambana worshippers reach the Brahman in Vaikuntha, when they see the all-pervading form of the Lord. The Risis,&c., by seeing the Bimba-Brahman, reach the satya-loka Brahman in Satya-loka. The human Jñânins by seeing the Brihat-Brahman reach the Mahar, Jana or Tapas Loka according to their grade. The human jñânins are of three kinds : the Tapasvins who performs penance. They go to the Tapas world. The Yogins are the second class—they go to the Jana-loka ; and Quarter Yogins (Pâda-yogins) go to the Mahar-lokah. All these three sorts of adhikâris get Mukti by seeing the Bimba in their heart. Thus Moksa may be defined to be the cessation of infinite evils accompanied by the residing in one's own form (svarûpa). Thus Moksa is not of various kinds—it is the same for all : but the variety is in the different kinds of aparokasa-jñâna.

Now this seeing of Bimba, which is the immediate cause of mukti, results from the teaching of Hiranyagarbha. See Prasna Up. V. 5, where the Jîvaghana or Brahmâ is said to teach the jñânins the final wisdom. So also in the Katha Up. I. 2.20, where then grace of the Dhâtâ is said to be the cause of Mukti.

This Bimba-vision obtained through the grace of Chaturmukha is diffierent from the bimba-darśan of the Madhyama adhikâris, *i.e.*, the Risis. For it was already mentioned before that the Deva jñânins see the Vyapta, Brahman, the Risi jñânins see the Bimba-Brahman, &c., the Human jñânins see that the Avatâra-Brahman. The Bimba-vision through the grace of Chaturmukha is not the vision of the " smaller than the smallest "—which is the ordinary Bimba-vision of the Risi jñânins. The Bimba-vision here consists in manifesting transcendental qualities and attributes, and size and proportion greater than any jîva. Therefore the Kâthaka verse uses the words " âtmanah mahimânam, " " greater than the jîva "—The word Âtman there means jîva and mahimânam means " greater than." "Visnu is called mahiman because He is greater in quantity and quality than the jîva." (Katha bhâsya). Therefore the Risis also must see this Bimba before they can get Mukti. For it is essentially necessary for Moksa that one (whether a Deva jñânin or a Risi jñânin or a Human jñânin) should see this Bimba—this mahimân form, through the grace of the first-begotten.

MANTRA 8.

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः॥८॥

न Na, not. चक्षुषा Chaksusa, by the eye. By the grace of the divinity presiding over the eye. He is one of the deities in the guhâ or cavity. गृह्यते Grihyate, is seized, apprehended. न Na, not. अपि Api, even. वाचा Vâchâ, by speech. By the grace of the Divinity presiding over speech, by revelation. न Na, not. अन्यैः Anyaih, by the other. देवैः Devaih, davas, or shining ones, senses. By the grace of any other devas. तपसा Tapasâ, by penance or fasting, &c. कर्मणा Karmanâ, by works appropriate to one's caste and stage of life. वा Vâ, or, and, Jñâna, knowledge. Namely, by Vâyu, who is all knowledge. Or by Brahmâ who is also called Jñanam or wisdom. प्रसादेन, Prasadena, by the grace of. Jñâna: by the grace of Vâyu or Chaturmukha Brahmâ or Hari himself. ज्ञान-प्रसादेन Jnânaprasâdena, through the grace of wisdom (Hari the Most High, and Brahma the Teacher). The grace is the immediate cause of Mukti, meditation, &c., are only occasions or nimitta cause. विशुद्ध-सत्त्वः Viśuddha, pure, sattva, nature, mind. By the sattva element becoming free from the admixture of rajas and tamas. Viśudnasattvaḥ, pure in heart. ततः Tataḥ, then. तु Tu, but, only, alone. That is, by grace alone. तम् Tam, him. पश्यते Paśyate, he sees. निष्कलम् Niṣkalam, without kalâs or parts. Without the sixteen-fold body. See Praśana Up. V. The body of Hari is not like that of the Jîva having sixteen parts. ध्यायमानः Dhyâyamânaḥ, meditating. Constantly thinking.

8. He cannot be apprehended by senses like the eye nor by revealed texts, nor by the grace of any other shining one. Only through the grace of Wisdom, when one has become free from rajas and tamas, and thrown off the sixteen-fold body, he sees Him by means of constant meditation. Or the pure in heart see in meditation Him who is without a sixteen-fold body, then only when there is grace of Wisdom.—51.

MADHVA'S COMMENTARY.

Hari cannot be seen through the grace of any other devas, except of Vâyu who is Wisdom personified, or through the grace of Brahmâ or of Hari who is the Supreme Wisdom himself. When these are gracious, then alone Brahman is seen. Other devas can give only subsidiary knowledge that would help such realisation.

The word niṣkalaḥ means he who has not a body consiting of sixteen elements or kalâs. The body is of the Lord is of bliss, as says the Śruti :—" When the seer sees the Golden coloured Lord whose shape is Blissful, who is immortal, &c., Om."

Note.—The Vision of God is entirely a matter of grace. When the Son of God—called Vâyu—becomes gracious, the Father is seen. No one has seen the Father but through the Son. See Vedânta Sûtra III. 2 26. The various devas, like Indra and others, cannot give this vision : except when they act as channels of the Supreme. Thus they (devas) are not useless—indirectly they can also lead to Mukti.

The organs like the eye, &c., cannot give the knowledge of Brahman, nor can speech or revelation give God-Vision : nor can any other devas. Because by penance and by sacrifices He cannot be seen, because the adhikârî whose heart is pure, and who meditates on Him, who is free from 16 parts, cannot see Him through the grace of any other deity, therefore the necessity of grace ; for by the grace of Wisdom, namely, of Vâyu, or of Chaturmukha Brahmâ or of Supreme Wisdom Hari himself, can Brahman be seen. Brahman is seen only through grace and grace alone.

MANTRA 9.

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन्प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन्विशुद्धे विभवत्येष आत्मा ॥९॥

एषः Esah, this (âtman). अणुः Anuh, subtle, atomic. It is illustrative of the other two sizes also, *viz.*, the madhyama Parimâna and the Vyâpta. आत्मा Âtmâ, self. The Supreme. The Lord. The âtman appears anu to the madhyama adhikarî ; and All-pervading and Great to the other two. All three are meant here : anu is merely illustrative, and includes the other two. चेतसा Chetasâ, by thought, by that mind (in which the prânas, &c., have entered as described below). वेदितव्यः Veditavyah, is to be known : to be realised by direct vision. यस्मिन् Yasmin, in whom, in the chief vital Air or in which mind : yasmin referring to the mind. प्राणः Prânah, the breath, the Prânas. The mukhya prâna—the chief prâna. पञ्चधा Pañchadhâ, five-fold : prâna, apâna, vyâna, samâna, and udâna. Or five-fold chetas, *i.e.*, Manas (cogitation, sensation, Buddhi (determination, preception), ahankâra (will) chittam (thought) and chetanâ (feeling). These are the five-fold chetas. This word 'five-fold' qualifies both chetas and prânaih—five-fold mind and the five-fold prânas. संविवेश: Samviveśah, has entered. प्राणैः Prânaih, with the prânas, with the senses. With the five prânas like prâna, apâna, &c. चित्तम् Chittam, the mind. सर्वम् Sarvam, all, entire. ओतम् Otam, is interwoven : is sustained, protected, has entered. प्रजानाम् prajânâm, of the created beings. यस्मिन् Yasmin, when this (thought). In which, *i.e.*, in the Lord. In which mind. विशुद्धे Viśuddhe, is pure. In the Pure (Hari) In which pure mind. विभवति Vibhavati, manifests its powers, becomes manifold in its activities such as studying, meditating, &c. एषः Esah, this. आत्मा Âtmâ, âtman (This Jîva).

9. This Atomic Self (the Supreme Lord) is to be known by that mind alone in which (first) the Chief Prâna (through His grace) has completely withdrawn (the outgoing activities of his subordinate) five-fold prânas : for the (five-fold) mind of all created beings is entirely interwoven by this five prânas and is consequently never quiet : (and secondly) by that mind, which being perfectly pure, makes the soul manifet its powers.—52.

According to Raghavendra Yati.

This Âtman (Mukhya Prâṇa) abides in all as an atom. It is to be known by the mind. All the mind of the created beings, along with the senses, is supported by the Chief Prâṇa. That Prâṇa with its five-fold sub-divisions is completely sustained in the pure Hari. Thus this Self becomes glorious.

Note.—Max Müller, following Śaṅkara, translates this verse thus : " That subtle Self is to be known by thought : there where breath has entered five-fold : for every thought of men is interwoven with the senses ; and when thought is purified, then the Self arises." According to Râghavendra Yati, the first yasmin refers to the Mukhya Prâṇa, the second yasmin to Hari, the Lord. The Âtman is atomic, and to be apprehended by thought. The method is :—that first all the senses and the chittam should be merged in the Mukhya Prâṇa. Then this chief Vital Air with the five permanent atoms—prâṇa, apâna, &c., should be merged in the Pure Hari, who is its support. When this is done, the Âtman manifests its powers.

By what organ or sense is the Lord then to be apprehended ? This verse answers this query. This chetas is the organ by which the Âtman can be known. But it is not ordinary mind that can see the Lord, for with regard to such mind the prohibition still holds good—the Brahman is not to be perceived by mind—yan mânasa na manute (see Kenopaniṣad). But by the mind which is pure (viśuddha)—by that mind where this Jîva manifests its activities of manana, Śravaṇa, &c., can Brahman be seen. Moreover this mind must get the grace of the Mukhya Prâṇa before it can see God. Thus the dictum that the Âtman cannot be apprehended by the mind holds good, with these reservations. It cannot be known by the mind which is not pure and whose powers have not been unfolded by study, meditation, &c., and which has not attracted the grace of the First-Begotten—Prathama Prâṇaḥ.

The Chief Prâṇa, with his five-fold functions—prâṇa (inspiration), apâna (expiration), vyâna (circulation of blood), samâna (alimentation) and udâna (the hypnotic or dying function) enters completely into the five-fold mind (cogitation, determination, will, cognition, and feeling) of all creatures, and thus disables the mind to see Para Brahma. So lon as the Chief Prâṇa does not draw in the subordinate five prâṇas from their out-going activities and merge them into the five-fold mind, the latter is always distracted and cannot perceive the God. It is thus the Chief Prâṇa that gives the mind quietness and the Will and Faith necessary for the Divine Vision. By its own ordinary powers, the mind cannot get the Divine Vision.

MANTRA 10.

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जायते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद्भूतिकामः॥१०॥

इति तृतीयमुण्डके प्रथमः खण्डः ॥ १ ॥

यम् Yam, what. यम् Yam, what, *i.e.*, whatever. लोकम् Lokam, place, state. Worlds like Svarga, &c. मनसा Manasâ, by mind. संविभाति Samvibhâti, imagines, goes, makes an object of conception, wishes for. विशुद्धसत्त्वः Viśuddha-sattvah, the person whose sattva is purified. He how knows the Self. Who has got

the aparokṣa knowledge of the Lord कामयते Kâmayate, he desires, wishes for. यान् Yân, what. च Cha, and. कामान् Kâmân, desires, objects of desires. तम् Tam, that. तम् Tam, that. लोकम् Lokam, the place, the worlds. जायते Jayate, he conquers, he obtains, because his will becomes invincible. तान् Tân, those. च Cha, and. कामान् Kâmân, desires. तस्मात् Tasmat, therefore. आत्मज्ञम् Âtma-jñânam, the knower of Self. He who knows the Lord by aparokṣa-jñana. हि Hi, verily, indeed. अर्चयेत् Archayet, let him worship, honour. भूतिकाम: Bhûtikâmaḥ, who desires happiness or prosperity.

10. To whatever Loka the man whose nature is purified imagines to go, or whatever objects of desire he wishes to get—to that loka he transports himself at once, and those desires he obtains. Therefore let the man who desires prosperity, honor the man who knows the Self.—53.

Note.—This verse declares the glory of the knower of the Self. It was mentioned before that the karmas were exhausted by aparokṣa jñâna of the Lord. But this is not the sole result of such knowledge. On the contrary, the gaining of Heaven., &c., also results from it as well as of other pleasures.

THIRD MUṆḌAKA.

SECOND KHAṆḌA.

MANTRA 1.

स वेदैतत्परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥ १ ॥

सः Saḥ, He (the worshipper of the âtmajña, *i.e.*, of the sage who knows the self). वेद Veda, knows एतत् Etat, this. परमं Paramam, highest, the chief. ब्रह्म धाम Brahma-dhâma, Brahman's home, abode. That is, the Mukhya Prâṇa. यत्र Yatra, where (in the Prâṇa). विश्वं Viśvam, all full, entire. The infinite (Pûrṇa) Brahman. निहितं Nihitam, is placed, is contained, dwells, abides. The word sthitam must be supplied to complete the sentence. भाति Bhâti, shines, manifests. शुभ्रम् Śubhram, brightly or bright. The giver of Mokṣa. (Mokṣa-rûpa-śubha-pradam). उपासते Upâsate, worship by śravaṇa (hearing), manana (meditation), &c. पुरुषं Puruṣam, the person. The Infinite (Pûrṇa) possessing the six (ṣaṭ) transcendental attributes. ये Ye, who. हि Hi, verily, because. अकामाः Akâmâḥ, without desires, without faults, like kâma, &c. ते Te, they. शुक्रम् Śukram, pure, free from grief. The word prati is understood here and governs "śukra." एतत् Etat, this (Brahman). The word gantam "in order to reach" should be supplied here to complete the sentence. अन्यत् Anyat, other things, like avidyâ, ignorance, &c. Other works. अति Ati, transcending, crossing over (ignorance, &c.) वर्तन्ति Vartanti, go towards, are absorbed in Hari. धीराः Dhîrâḥ, wise, (those who are not worshippers of âtmajña sages.)

1. He, the worshipper of Self-knower, knows (first the Prâṇa) that highest home of Brahman, in which abides the All, (then the Brahman) shines forth (in his heart), and becomes the giver of Mokṣa. The wise who, free from desires, worship the Puruṣa, having crossed over (the sea of ignorance, &c.) also get this pure Brahman.—54.

MADHAVA'S COMMENTARY.

"He," namely, the worshipper of the knower of the Self, 'knows the abode of Brahman,' *i.e.*, the Prâṇa. The Prâṇa is called the Brahma-dhâma or the abode of Brahman. In it the "all" (viśva), namely, the full Brahman (Pûrṇam Brahman) has its home. The word "viśva" here means the "all," "the full Brahman." "The highest and chief abode of Viṣṇu is celebrated to be the Prâṇa alone. He who knows by right means (such as Śravaṇa, Manana, &c.) the supreme Lord dwelling in Prâṇa verily causes

the Lord Hari to dwell in his prâṇa permanently, for, Hari enters into his life.

Though Viṣṇu is always dwelling in Prâṇa, yet He is metaphorically said to enter a man in the sense that through the instrumentality of Prâṇa, He expands the consciousness of the wise, and lends greater illumination to it. It is something like obsession. When an evil person attracts elementals, they throng round him and enjoy all the coarse pleasures of drink, &c., through his organs of mouth, &c., he being unconscious of their presence. But these evil elementals may grow so strong that they may eventually take total possession of such a person. Then the man is said to be obsessed, though these entities were present even before obsession in the aura of that man.

Note.—See Mrs. Besant's *Ancient Wisdom*, p. 122.

Thus Hari, though always present in every human being, is said to enter the wise, in the sense that the light of their knowledge is invigorated by him.

The sense of the phrase "śukram etad ativartanti dhîrâḥ" is śûkram prati anyad ativartante, *i.e.*, towards this śukram or griefless the wise go, after crossing over everything else.

Note.—The Brahman is called śukram because He is free or rahitam, from śoka or grief. The wise throw aside all karmas and go to the griefless Brahman. Leaving everything else, the mind of the wise is pointed towards Hari alone, the griefless one. This concentration of mind on Hari is release. No one can go beyond it. This we find in the Mahâ Varâha Purâṇa.

(This dwelling in the same loka with Hari is called Mukti).

Note.—This shows that the Mukti is obtained through the meditation of the Son. The worshipper first gains the knowledge of the Son or Prâṇa—the highest home of Brahman where He manifests in all His glory. Then Brahman shines forth on him and gives him salvation. The worshipper of the knower of Âtman understands the abode of Brahman—namely, the Muhkhya Prâṇa—that in which abides the all, the infinite, full Brahman. "The Prâṇa is celebrated to be the principal abode of Viṣṇu. He who knows by proper means the supreme Lord dwelling in the Prâṇa—verily has constantly God interwoven with his life. The Lord enters the human soul through the Prâṇa always and through the instrumentality of Prâṇa He illumines the knowledge of His devotees. Though the Lord is always all-pervading and consequently eternally present in every soul, yet He is said to enter a soul and inspire it through Prâṇa; just as ghosts are said to be made to obsess men, through mantras, &c., though every man has within him always these piśâchas who eat the same food as eaten by the man. Thus Viṣṇu though always dwelling in the prâṇa, gives additional light to the light of the wise."

The piśâchas or ghosts are said to exist in men and partake also of the food which the men eat, but the latter are not conscious of their existence, till by mantras, &c., the ghosts are made to manifest their presence by trance utterances, &c. A modern illustration would be the emergence of the subliminal self (secondary personality), in hypnotic and other allied states. The subliminal self is a part and parcel of the human personality, but man is not ordinarily conscious of it. In abnormal states he becomes aware of it So also the Divinity in man. The Lord Viṣṇu is in man from eternity, but the man knows him only when he attains perfection.

The sense of the verse is that since Viṣṇu, the eternal Brahman dwelling in the Life (Prâṇa), supports the world, and since the Brahman by superintending and dwelling in the Prâṇa becomes manifest, hence the Life (Prâṇa) is the highest abode of Brahman higher than even Vaikuṇṭha, &c. Therefore the worshipper of the âtmajña—the worshipper of the Masters of Wisdom and Compassion—first comes to know this mansion of Brahman, this Prâṇa and afterwards he knows indirectly the Brahman that dwells in this Prâṇa, by Śravana, &c. Then that Brahman manifests or shines in his prâṇâdhiṣṭhâna or the receptacle of prâṇa, the auric egg. Then that Bruhman becomes Śubhra (śubhapradam, giver of Mokṣa) to that person. Thus the Bhûtî (prosperity), gained by the worshipper of the Wise has been described as he attains Mokṣa through the above stages. But this bhûti is not confined to the worshippers of the Masters. Every person who worships the Lord, in the name of this first-begotten, the Prâṇa, gets Mukti. Worshipping Brahman through Prâṇa leads to higher result than the mere worship of Brahman.

MANTRA 2.

कामान्य कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥२॥

कामान् Kâmân, objects of desire. यः Yaḥ, who. कामयते Kâmayate, desires, longs after, who worships the Lord for the sake of worldly things. मन्यमानः Manyamânaḥ, thinking (them to be beneficial and helpful). सः Saḥ, he. कामभिः Kâmabhiḥ, through desires, on account of those desires. जायते Jâyate, is born. तत्रतत्र Tatra tatra, there, *i.e.*, in many births and wombs; he is carried to those places and spheres which he had desired. पर्याप्तकामस्य Paryâptakâmasya, of him who desires the highest (paryâpta) *i.e.*, the Mokṣa. Or whose desires are all (satisfied paryâpta, satiated by enjoyment). कृतात्मनः Kritâtmanaḥ, of him whose mind (Âtman) is satisfied or contented. तु Tu, but. इह Iha, here. एव Eva, indeed, even. सर्वे Sarve, all. प्रविलीयन्ति Praviliyanti, merge, vanish. कामाः Kâmâḥ, desires.

2. He who longs after objects of desire thinking (that they are the highest) is born in those places (where those objects can be enjoyed). But all desires of him who aspires for the highest and whose mind is contented, vanish even here on earth.—55.

Note.—This shows that aparokṣa-jñâna is the only means for the entire destruction of all desires.

MANTRA 3.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥३॥

न Na, not. अयम् Ayam, this. आत्मा Âtmâ, self. प्रवचनेन Pravachanena, by sacred saying through the explanation of scriptures given by persons devoid of Bhakti, devotionless dissertations. The study of sacred scriptures

is not the *principal* means of acquiring aparoksa knowledge. लभ्यः Labhyaḥ, to be gained, to be known, to be seen by direct Sâksâtkâra. न Na, not. मेधया Medhayâ, by genius, or understanding, by retentive memory and intellect, or by meditation and reflection. The retentive intellect is not the chief means of acquiring aparoksa knowledge. न Na, not. बहुना Bahunâ, by much. श्रुतेन Śrutena, learning, hearing. The learning by itself is not the chief means of gaining aparoksa knowledge. यम् Yam, whom. एव Eva, even. एषः Esaḥ, this Supreme self. वृणुते Vriṇute, elects, chooses, accepts, because of the devotion or bhakti of that person. तेन Tena, by him. लभ्यः Labhyaḥ, to be gained. तस्य Tasya, for him, for that bhakta. एषः Esaḥ, this. आत्मा Âtmâ, self. विवृणुते Vivriṇute, reveals. तनुं Tanum, body, form : own divine form. स्वाम् Svâm, his. The God becomes the object of immediate, direct, intuitive perception.

3. This Self cannot be gained by dissertations devoid of devotion, nor by mere keen intellect, nor by much hearing. It is gained only by him whom the Self chooses. To him this Self reveals His form.—56.

Note.—This shows that no one can know God but through the grace on the part of God, coupled with Bhakti on the part of Man. It was taught in a previous mantra, that the grace of God was necessary for attaining aparoksa-knowledge : that was the principal cause of such knowledge, from one point of view. See jñâna-prasâdena, &c.—(Mund. III. 1. 8). This mantra teaches that devotion towards and love of the Lord (Bhakti) is also a principal cause in the acquisition of this knowledge. Among the means (sâdhana) of acquiringe this knowledge, some entirely depend upon the adhikârî or the properly qualified person, while others are beyond his control. Among the personal means, the highest is Bhakti ; among the non-personal the grace is the highest.

MANTRA 4.

नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाप्यलिङ्गात् ।
एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥४॥

न Na, not. अयम् Ayam, this. आत्मा Âtmâ, Self, Brahman, Visṇu. बलहीनेन Balahînena, devoid of strength Who has not the strength to study, reflect and meditate. लभ्यः Labhyaḥ, to be gained, to be seen. न Na, not. च Cha, and. प्रमादात् Pramâdât, by the heedless, not earnest. Who forgets the Lord. Who has not Bhakti. तपसः Tapasaḥ, by penance. The tapas must be sâttvic ; doing works with supreme faith, without any desire of fruits and with attention fixed on Visṇu. The tapas in the shape of the worship of the Devas, the Regenerates and the Wise cannot lead to divine vision. वा Vâ, and. अपि Api, even. अलिङ्गात् Aliṅgât, not having authority (liṅga) for it. Non-scriptural ; non-authoritative. This word qualifies the "tapas"—the penance must not be non-scriptural or tâmasa ; but sâttvic tapas. See Gîtâ, Chap. 18. एतैः Etaiḥ, by these (Śravana, &c.). उपायैः Upâyaiḥ, means (by hearing, Śravana, reflecting, Manana, &c.). यतते Yatate, (who) endeavours, यः Yaḥ, who, (qualifies the

wise). The wise who knows that Śrâvana, &c., cannot lead to direct God-Vision, yet employs those means as secondaries, to help and strengthen his bhakti, gets such vision. तु Tu, but. विद्वान् Vidvân, the wise. तस्य Tasya, for his. The words are "for his sake, they become propitious." एषः Eṣaḥ, this. आत्मा Âtmâ, self The Supreme Self. विशते Viśate, enters. Manifests Himself in this Abode of Brahman. ब्रह्मधाम Brahmadhâma, the home of Brahman, the Vâyu: the First-Begotten.

4. This Self is not to be gained by one who is destitute of power, nor by the heedless, nor by one who performs penances not countenanced by scriptures. But the wise, who strives after him by those means (by Śravaṇa, Manana, &c., coupled with Bhakti, while praying always for grace) obtains Him and then for him (these become helpful). To Him this Supreme Self manifests in the home of Brahman—reveals Himself through Vâyu.—57.

Note.—This shows that Pravachana, Śravaṇa, &c., are not all useless. They are absolutely necessary, they are in fact the means of Divine Vision, but not the highest or the principal. The chief is Grace of Vâyu, the Son, as the Divine means; and among Personal means the Highest is Bhakti on the side of Man, to produce the Aparokṣa jñânam.

MANTRA 5.

संप्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः प्रशान्ताः ।
ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति ॥५॥

संप्राप्य Samprâpya, having reached. एनम् Enam, Him (Brahmâ) Vâyu or Brahmâ called Brahma-dhâma, the abode of Brahman—the first-begotten. In the texts dealing with the stages of Mukti, Vâyu always means Brahmâ. ऋषयः Risayaḥ, the sages. It includes the best among human adhikârîs also. The pratîka worshippers. It includes the Ṛiṣis, the Chira-pitṛis, the Deva-gandharvas, and the Manuṣya Gandharvas. ज्ञानतृप्ता Jñâna-triptâḥ, satisfied through knowledge. When the Jñânîns reach Brahmâ, they become satisfied in knowledge, because being taught by Hiraṇyagarbha (Brahmâ) they attain aparokṣa-knowledge in the shape of seeing the Bimba or the Original which leads to release. Therefore they become satisfied. The Bimba-aparokṣa-jñâna is obtained only through Vâyu (Brahmâ), called also Jîvaghana. See Praśna Up. v. 5. The jñâna-tripti thus varies according to the adhikârî—whether it be the immediate perception of Bimba or of Avatâra. कृतात्मानः Kritâtmânaḥ, contented of heart, who have realised the Âtman or the Supreme Self. वीतरागाः Vitarâgâḥ, devoid of attachment. प्रशान्ताः Praśântaḥ, tranquil, firm in bhakti. ते Te, they. It includes the Nirguṇa (eka-guṇa really upâsakas also. Those who have reached directly the Vaikuṇṭha Loka and others who

are in Satya Loka. सर्वगं Sarvagaṁ, the all-pervading. The Viṣṇu in that form which pervades the tattvas beginning from Prithivî and ending with avyakta. This is beyond the Vaikuṇṭha loka—beyond the Brahmâṇḍa. सर्वतः Sarvataḥ, from all. Being free from all vehicles, astral, mental, &c., up to the last. प्राप्य Prâpya, having reached. धीराः Dhîrâḥ, the wise, the jñânins. युक्तात्मानः Yuktâtmânaḥ, devoted to the self. Sarvataḥ, from all (dehâdeḥ bodies, &c.), muktâtmânaḥ, becoming free. सर्वम् Sarvam, all, wholly. "He is called Sarva by whom is filled the whole universe." The Full, the pûrṇam. एव Eva, even. आविशन्ति Âviśanti, enter. Madhva reads it api-yanti.

5. The sages satisfied through knowledge, contented in heart, with passions all gone and tranquil of mind, attain Him, the Brahmâ. Being free from all bodies, the wise reach the Omnipresent, yea even enter into the All.—58.

Note.—They, the Riṣis, being free from attachment (through Vairâgya), and so calm of mind ; having realised the Supreme Self, and thus satisfied in knowledge, reach Him (Brahmâ and there being taught by Him, attain the direct vision of God). They, the wise, being completely free from all bodies, and attaining the all-pervading Lord, even enter into the Full.

MADHVA'S COMMENTARY.

5. The word "sarvataḥ," "from all," means being free from bodies, &c. The word "sarvagam," all-pervading," means the Lord. As says an authority :— "Being free from all bodies, and having reached the all-pervading Puruṣa and having entered into Him, they become happy both in and out of the Cosmos."

Note.—In the verse satyameva jayate (III. 1. 6.) it was mentioned that the devotees called apratikâlambana go direct to Vaikuṇṭha and attain Mukti. Now in the present verse is shown the method of the Mukti of Pratikâlambana devotees. They do not at once go out of Brahmâṇḍa to Viṣṇu Loka (Vaikuṇṭha), but after some time. In fact, all jnânins, to whatever class they may belong, go out of Brahmâṇḍa sometime or other. The word "sarvataḥ" in the verse refers to Dehâdeḥ understood, *i.e.*, freed completely from all dehas or bodies. The word "body" refers to the charama-deha or the ultimate body. Human jñânins throw off their ultimate body—the last body—on attaining Mukti, not so the Devas. They attain Mukti, but do not throw off their charama-deha at the same time. It is only at the time of the great cosmic Pralaya—Parânta kâla—that the Devas lose their final body. The worshippers of so-called Nirguṇa Brahman (who are really worshippers of Eka-guṇa only) also belong to this category. They have no special path assigned to them : but with the dropping down of their physical bodies owing to disease, &c., they become free from all dehas. Thus there is some similarity between the Devas and Nirguṇa (Eka-guṇa) upâsakas. The Eka-guṇa Upâsakas have already, while in the body, become free from the bonds of karma, &c., like the Devas; and wait only for the falling off of the material deha to become completely free, as the Devas wait for the falling off of the body of Brahmâ to gain final liberation. The eka-guṇa upâsakas never go to Vaikuṇṭha Loka, but get liberation on earth. They are also included in the word "te," "they," of the verse.

At the time of Pralaya, all jñânins together with Brahmâ enter into the Supreme Self in his "Earth-abiding (pârthiva) form," then with the latter into his "Water-abiding

form," then with the latter into the "Fire-abiding form," then with the latter into his "Vayu-abiding form," then with the last they enter into the "Âkâśa-abiding form," thence into the "Buddhi-abiding form,"—thence with it to the "manas-dwelling form"—thence into the Buddhi-abiding Hari, thence into the Ahaṅkâra-abiding Hari, thence into the Vijñana-abiding (mahattatva) Hari, thence into the Avyakta-abiding (Ânanda-abiding) Hari. Thus reaching Hari in the final abode they never come back." Thus the jñânins abiding within the cosmic Egg go out of it, by successively leaving the various coverings of tattvas which surround the Egg. These tattva-spheres must be passed through: and when it is done, then the Released Souls enjoy all happiness whether inside the Brahmâṇḍa or outside.

The Pratîka Upâsakas go to the four-faced Brahmâ but not so the apratika-upâsakas. The Riṣis are all Pratîkâ-âlambana: and are madhyama adhikâris. They possess inner light and see God inside. "Pratîka is the body. Those who see the Lord in the body are called pratîka-upâsaka." While Human adhikârîs are Bahiḥ-prakâśâ they see the Lord outside. To men the Lord appears in incarnations (avatârs). Strictly speaking, Human adhikârîs cannot be called pratîka-âlambanâ: but pratîkâ-âlambanâ in the sense that they worship the Lord as manifested in an external body or pratîka. Thus the Pratîkâ-âlambanâs become of two sorts:—Deha-âlambanâ and Pratîkâ-âlambanâ: the first applying to the Riṣis, and the second to the Human perfect.

Both classes of Pratîka Upâsakas—the Riṣis and men—go to Brahmâ. The difference however is this. The Riṣis (who are Dehâlambanas) go by the path of archis (flame), &c., at once to Brahmâ without staying in the intermediate lokas. But not so the Human-best, the Pratimâ-âlambanâs. They stop at the intermediate Lokas—some in the Mahar Loka, some in the Jana Loka, and some in the Tapa Loka. After some time—more or less according to their evolution—they reach Brahmâ in His Satya Loka.

The jñânins are of three kinds: high, middling and low. The apratîka-âlambanas are the high; because they see God as all-pervading. They at once go to Satya Loka or to the true. The Pratîka-worshippers are of two sorts: Deha-âlambana and Pratîka-âlambana. The Riṣis, &c., belong to the dehâlambana class, and are madhyama (middle class) jñânins: because they see Brahman in the body. The best among men are adhama (low) jñânins; they are pratimâ-âlambana because they see the avatâra of God outside their own bodies, in symbols, men, &c. Of these, the Dehâlâmbanas reach the Brahmâ of Satya Loka and being taught by him, get perfect satisfaction of knowledge: and become full of the wisdom gained of the immediate perception of self-bimba.

The Human-best also are subdivided into three classes: high, middle, low. The high or first class consist of those who are in constant unbroken meditation and contemplation (dhyâna) of God. Such meditation is called Tapas. They go to Tapas Loka. The second class of Human perfects are also in unbroken meditation—but it is the meditation of Yoga and not Tapas. By this practice of Yoga they go to Jana Loka: for Yoga leads to Jana Loka. The third class Human perfects are those who possess partial Yoga (a quarter only), but are also in unbroken meditation. They go to Mahar Loka. These three classes of Human perfects reach the Satya Loka after some time: and when they reach it, they are taught by Brahmâ and thus become jñâna-triptas.

Thus, the first half of this mantra describes how the prâtîkâ-lambanas (consisting of Dehâlambanas and Pratimâlambanas) reach the higher planes within the Brahmâṇḍa or cosmic Egg. The next half of this verse describes how both the pratîka and the apratika worshippers go out of the Cosmos and see the form of the Lord which is outside.

MANTRA 6.

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृतात् परिमुच्यन्ति सर्वे ॥६॥

वेदान्त Vedânta, the Vedânta. The finding out the meaning of the Vedas is Vedanta-śravana or study. The word "anta" means to ascertain. Vedanta means ascertaining the sense of the Vedas by studying it. विज्ञान Vijñâna, knowledge. The knowledge obtained from śravana is vijñâna, namely reflection or manana and mediation or dhyâna. सुनिश्चितार्थाः Suniśchitârthâḥ, well (su) ascertained (niśchita) the object (artha), the highest tattva is called artha. वेदान्त विज्ञान सुनिश्चितार्थाः Vedânta-vijñâna-suniśchitârthâḥ, having well ascertained the object of the knowledge of the Vedânta. He who by studying the Vedas and by meditating on its meaning, has realised the highest truth, is called Vedanta-vijñâna-suniśchitârtha. संन्यास Sannyâsa, renunciation, *i.e.*, offering the fruit of all actions to the Lord. Renouncing the fruit of action. योगात् Yogât, by yoga, performing all works appropriate to one's caste and stage of life with the thought that it is the work of the Lord. संन्यासयोगात् Sannyâsa-yogât, by the yoga of renunciation. यतयः Yatayaḥ, anchorites ; the strivers : who have conquered the senses. शुद्धसत्त्वाः : Śuddhasattvâh, pure-minded. Pure of heart. ते Te, they. ब्रह्मलोकेषु Brahmalokeṣu, in the worlds of Brahman, in the five higher lokas. The five lokas, *viz.*, Vaikuntha, Satyam, Janaḥ, Tapas and Mahar are Brahma Lokas, also called the Viṣṇu Lokas. परान्तकाले Parântakâle, at the time of the Great End. The word Para denotes the full period of the hundred years of the life of Brahmâ. In the last semi-quarter of that Para period, *i.e*, in the final 12½ years. परामृताः Parâmritâḥ, highest immortality. Madhva's reading is Parâmritât, from the bondage of Prakriti. Another reading is Parânritât from the great untrue. परि Pari, having renounced, having abandoned (parityajya) the places of Mahar, &c. मुच्यन्ति Muchyanti, become free, from the Parâmrita. सर्वे Sarve, all.

6. Having well ascertained the true object, through the knowledge obtained from the study of the Veda, and having purified their nature by renunciation of fruits of action and due performance of duties, the pious dwell in the worlds of Brahmâ. And when the period of Brahmâ's life approaches to its close, they abandon those lokas (like Mahar, &c., and crossing the tattva-sphere, at the end of Brahmâ's life) throw away the bondage of Prakriti and attain all the Highest Mukti.—59.

MADHVA'S COMMENTARY.

They dwell (for ages) in the worlds of Brahmâ and become completely Mukta at the time of Pralaya called the Great End.

Note.—The Human Perfects, when they die and thus throw off their last body, go to Mahar, Jana, or Tapas Loka through the path of Light. They remain these till the approach of the cosmic dissolution. Then the fire emitted from the mouth of Sankarṣaṇa burns up the lower three planes, Bhur, Bhuvar and Svar. When this fire reaches the Mahar Loka, the perfects leave that sphere and proceed to the Satya loka. There these are taught the final wisdom by Brahmâ and thus become jñânatṛiptas. The Ṛiṣis directly reach Satya loka, as was mentioned before. These Ṛiṣis (Dehâlambanas) together with the newly arrived Human Perfects (Pratimâlambanas) now abandon the Satya loka in the company of Brahmâ, and go to Hari dwelling in the Vaikuṇṭha Loka. Here the Chaturmukha Brahmâ loses his body and merges into the Virâṭ Brahmâ. Vaikuṇṭha is the abode of apratîkâlambanas. These apratîkâlambanas together with the new arrivals (Dehâlambanas and the Pratimâlambanas) now leave Vaikuṇṭha (in the company of Virâṭ Brahmâ).

They go out of Brahmâṇḍa (the Cosmic Egg), and successively pass through the elements beginning with Pṛithivî and ending with avyakta. Then the Virâṭ Brahmâ unites in the Brahmâ called Pum. Thus these jñânins cross the Virajâ nâḍî with Pum-Brahmâ. Here their Liṅga-Dehas drop down : and they attain the highest freedom. This is what is meant by the phrase " svarûpe avasthânam "—remaining in one's own form. But the Prakṛiti Bandha still subsists. It falls off only with the Mukti of Brahmâ : and not before. The bond of Prakṛiti-fetter of the jivas also drops down when the Highest Brahmâ gets liberation. This is the method of liberation of men.

To recapitulate :—The first stage of Mukti is when all men go from Satya Loka to Vaikuṇṭha Loka with Chaturmukha Brahmâ. Here this Brahmâ loses his body. The second stage is when the souls go beyond Vaikuṇṭha, through the coverings of the Brahmâṇḍa Egg, along with Virâṭ Brahmâ. When the end of the âvaraṇa is reached, the Virâṭ Brahmâ merges into and becomes one with the Mahat Brahmâ called Pum. This Pum-Brahmâ and the Jîvas plunge into the river Virajâ in which they cast off their Liṅga-Dehas.

The Prakriti bond is distinct from the Liṅga-Deha. The falling off of the Liṅga-Deha does not necessitate the freedom from Prakṛiti bond.

This is the method of the Mukti of Jñânins other than the Devas. How the Devas get freedom from Prakṛiti bond is now described. The Devas dwelling in the Vaikuṇṭha Loka, Brahma Loka (Satya Loka), &c., learn the highest truths of Vedânta there. When the last days of the cosmos arrive—when of the hundred years of Brahma's life 12½ years only remain more to be lived—when the Swarga and other lower lokas begin to be burnt up, they go out of the Cosmic Egg and reach the All-pervading who is beyond the Cosmic coverings. Thence they go to the " Brahma Loka "—" to the officers of Brahman"—the word Loka here means " officials." These officials of Brahmâ are Immortals on the Path called Garuḍa-Śeṣa-mârga.

The Path of Devas is two-fold—the Path of the Eagle (Garuḍ) and the Path of of the Serpent (Śeṣa). Varuṇa, Soma, &c., are officials on the Path of the Eagle ; Agni, Sûrya, &c., on the Path of the Serpent. It is on these paths that the Devas drop down their final or ultimate bodies, when the Pralaya comes. The first body of the Devas is also their last body : for unlike man, the Deva retains one and the same body throughout one Cosmic period. Having dropped down their final body in one of those paths, the Devas in their Liṅga-Dehas enter into the Virajâ river along with Pum-Brahmâ. There the Liṅga-Dehas also fall off and the Devas become free from the Prakṛiti bond. Thus they become perfectly Mukta.

The method by which the Devas lose their body is different from that of men. While a man loses a dense body and proceeds with one more refined to a higher sphere, not so the Devas. The Devas enter with their entire body into the body of the Head of their

hierarchy. Thus the Devas on the Path of Śeṣa merge successively first into the body of Varuṇa who merges into Soma, who into Aniruddha, who into Kâma, who into Varuṇî, who into Śeṣa, who into Sarasvatî, who into Viriñcha. Thus there are seven stages between the Chaturmukha Brahmâ and the Devas on this Path. The Devas called Aświnau and Apas devatas lose their bodies by entering into the body of Varuṇa. Varuṇa along with Kubera merges into the body of Soma. Soma along with the companions of Hari called Viṣvaksena, &c., merges into the body of Aniruddha, who along with Sanaka and the rest merges into the body of Kâma. Kâma merges into Varuṇî. Varuṇî merges into Śeṣa. Śeṣa into Sarasvatî. Sarasvatî finally merges into the body of Viriñcha.

The Devas on the Path of the Eagle also follow a similar involution. The lower Devas than Agni, not specially mentioned before, enter into the body of Agni : the latter merges in Sûrya, he in Brihaspati. So the Devas called Vinâyakas merge into Gaṇeśa ; the Devas called Ṛibhus merge into Ṛithivî. Gaṇeśa and Ṛrithivî merge into Brihaspati. Brihaspati along with Svayambhûva Manu, Nirṛiti, and Maruts enter Chandra. Yama merges his body in Svayambhûva Manu. Chandra into the Patni of Garuḍa, he into Sarasvatî. She in Brahmâ. Thus here also we see seven stages between the lowest Devas and Brahmâ, *viz.*, Agni, Sûrya, Brihaspati, Chandra, Garuḍa-patni Garuḍa, and Sarasvatî. This Deva-dissolution takes place after all the tattvas like the Pṛithivî, Apas, &c., have been dissolved.

Here the method is the reverse of the creation. When there is the creation of the sûkṣma element, the conjunction of the Devas with this sûkṣma matter, the material of body, is the first creation. After the creation of the tattvas, there takes place the creation of the bodies of the Devas—this is the secondary creation. Thus the creation of the tattvas takes place first, and then the creation of the bodies of Devas. This order is reversed at the time of the dissolution. The tattvas dissolve first and then the Deva bodies.

MANTRA. 7.

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥७॥

गताः Gatâḥ, gone. कलाः Kalâḥ, the parts. See Praśna Up. VI. 2, 3. for the kalâs. पञ्चदश Pañchadaśa, the fifteen. The Devas who have the fifteen kalâs as their body. प्रतिष्ठाः Pratisṭhâḥ, elements, the controllers of the Sansârî Jîvas. देवाः Devâḥ, the senses, or the devas other than the fifteen kalâ devatâs. च Cha, and. सर्वे Sarve, all. प्रतिदेवतासु Pratidevatâsu, in the corresponding deities. कर्माणि Karmâṇi, works, the Jîvâs or the deity called Puṣkara presiding over all karmas. विज्ञानमयः Vijnânamayaḥ, full of knowledge. च Cha, and. आत्मा Âtmâ, self. परे Pare, the highest. अव्यये Avyaye, in the unchangeable, imperishable. सर्वे Sarve, all. एकी Eki, one, not identical with, but remaining in the same place as Brahman. भवन्ति Bhavanti, become.

7. The fifteen Devas, who preside over kalâs and control the Jivâs, become also liberated (when the Jîvâ becomes liberated) ; so also all the Devas with their corresponding devatâs or goddesses (become liberated). The Deva presiding over karma gets free at the time when this

jivâtman, called vijñânamaya, enters the highest Imperishable, where they all become one.— 60.

MADHVA'S COMMENTARY.

The words "become one" have a three-fold meaning: first, unanimity of opinion; second, similarity; third, being in the same locality. It does not mean identity, nor oneness of essence.

Note.—First, as the Brâhmaṇas and the Kṣatriyas have become one, namely, are unanimous in opinion, so when the Muktas have the same Will as that of the Lord, and their organs become the channel of His Will, or when they use the organs of the Lord of their Will, that is one form of becoming *One*, which is called Sâyujya Mukti. second, as the insect becomes a beetle by constant meditation on the beetle, the Mukta gets the form of the Lord such as four-fold power, &c. This is Sârupya Mukti. third, as in the evening all cows become one, meaning that they all unite in one locality, the cow-pen, and are not scattered all over the pasture, this is Sâlokya Mukti. In these senses, there is unity and not that there is identity. Nor does unity here mean oneness of essence. For the Jîva and the Brahman are essentially the same and no one can *make* them one in this sense.

The word "ekîbhavanti" is a compound formed by the affix chvi, which has the force of making a thing that which it was not before. As the Jîva and Brahman are *essentially* the same, the force of chvi is not here to denote that they become *one* in *essence* for they already were one essentially. Therefore, ekîbhavanti means either uniting with the Lord, as the rivers join the sea or having the same Will as the Lord, as men of divers opinions may come to hold one common opinion and thus be *one*. Therefore, ekîbhava means union or coming in contact with each other. Or having the same Will and removing the conflict of Wills: but not unity of essence, for therein the Jîva and Brahman were already *one* from eternity. The statement of "becoming one," made with regard to beings that were already *one* in form with Hari, therefore, means union by contact, and not making them one in essense which they already are. Nor beings which are eternally separate entities, can become one in the sense of losing their individuality.

The word 'Gatâḥ' in the text means freed: become mukta. The fifteen devatâs called the Prâṇa, &c., get release at the time that the jîva gets release. And all other Devas which exist in every created being, who is itself a reflection of a Devatâ, also then get release, (but they control him still.)

Note.—The word "Pratiṣṭhâ" in the text means (prati-sthita, 'dwelling in each') All actions and the Jîva called the Vijñânamaya enter into the Supreme Self.

Prâṇa is the reflection of Hari. The other Kalâ-Devas are reflections of prâṇa, &c., each succeeding being the reflection of the one preceding it in

the series. Other devatâs are reflections of these Kalâ-Devatâs. Men are reflections of the devatâs. These devatâs, therefore, stand as controlling the class beneath them. Even in release, men are governed by the devas above them, while all of them exist in the Supreme Self. Thus we read in Mukta Viveka.

Note.—From Viṣṇu comes out Prâṇa, from Him Śraddhâ, from Her Rudra called also the mind, from him Indra, the Lord of the senses, from him Soma, the devatâ of foot, from him Varuṇa, from him Agni, from him Âkâśa, from him Vighna, from him Marut, the son of Vâyu, from him Agni called Pâvaka, the son of first Agni, from him Parjanya, from him Svâhâ, from her Udakâtmaka Budha, from him Ûṣâ, from her Śani, from him Puṣkara, Lord of all Karmas. All other Devas come out of Kalâ-Devas.

The Karma-Devatâ is also one of the Kalâ-Devatâs. Its separate mention in the verse shows that it is one of the lowest of the devatâs in the above hierarchy, for Puṣkara, the Devatâ of Karma, is lowest in the above hierarchy.

Note.—The sense of the mantra is that all become free from the bonds of Prakriti. Every Devatâ becomes free and controls its reflection in human beings. Fifteen Kalâ-Devas like Prâṇa, &c., and the other Devâs along with the Devâta of Karma together with the individual soul called Vijñânamaya, all enter in Vâsudeva, the fourth form of Hari and remain there till the end of a Mahâpralaya. When the creation again starts, they come out of Hari and first enter the globe called Śvetadvîpa and there see the Lord of that globe. And when they get His command, they descend to other globes. In the Mahâpralaya all Jîvas become one, lose their pettinesses and get their wills unified with that of the Lord. Those who are fit to get Sâyujya Mukti, work through the eyes, and ears. &c., of the Lord, those who are fit for Sârṣṭi or Sârûpya Mukti get a body like that of the Lord ; those who are fit for Sâlokya and Sâmîpya Mukti remain ever in the presence of the Lord.

The explanation that the gatâḥ kalâḥ means that the presiding devas of the kalâs merge in their cause, as say the Advaitins, is open to objection. They explain the word prati-devatâsu by saying each devatâ goes back to its *root* form. The word prati-devatâ cannot mean the *root* form of the devas : for there is no grammatical authority for this interpretation. The force of prati in prati-devâtâsu is like that of prati in prati-rûpa ; not the original form, but its reflection. So prati-devatâ means the reflection of the devatâ, subordinate to the devatâs, their reflection, not equal. The explanation given is consistent with other passages such as : the Vijñânâtmâ along with all the other Devas, the Prâṇâs and the elements is firmly established in Him. These sixteen kalâs belonging to the Puruṣa, after reaching the Supreme Self, go to rest, as, O Somya ! these rivers going towards the sea, enter the sea and find their rest there.—(Pr. Up.)

The illustration of the Praśna Up. shows that the reaching of the Puruṣa by the Jîvas, is like the reaching of the sea by the rivers. (As the rivers which have not reached the sea, at first, subsequently reach it, so the kalâs, which have not reached the Puruṣa at first now reach him It does not mean the material kalâs, nor the non-free devas of those kalâs.)

The word Puruṣa here, in the last chapter of the Pr. Up , means the Supreme Self, the Lord, as says the same Scripture :—" The Puruṣa created the Prâṇa." For the Pr. Up. opens with the statement that the Lord created the Prâṇa, and ends with the statement " all enter the Puruṣa." Therefore the Puruṣa mentioned in the concluding passage, must be the Lord mentioned in the opening passage of that Upaniṣad.

MANTRA 8.

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपेऽविहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥८॥

यथा Yathâ, as. नद्यः Nadyaḥ, the rivers. स्यन्दमानाः Syandamânâḥ, flowing. समुद्रे Samudre, in the sea. अस्तम् Astam, the end, become invisible. गच्छन्ति Gachchhanti, go. नामरूपे Nâma-rûpe, the name and form. The distinctive individuality, the substance. अविहाय Avihâya, not leaving, not losing. तथा Tathâ, so. विद्वान् Vidvân, the wise. नामरूपात् Nâmarûpât from name and form, from his distinct individuality. विमुक्तः Vimuktaḥ, not freed ; *Vi* has the force of "not" as in "Vi-priya," not pleasant. परात् Parât, than the great. परम् Param, the greater. पुरुषम् Puruṣam, the Puruṣa, the Person. उपैति Upaiti, reaches, goes. दिव्यम् Divyam, the divine, the wonderful.

8. As the flowing rivers, whose home is the sea, when reaching the sea, become invisible, but do not lose their substance or individuality, so the wise, without losing his individuality, goes to the Divine Person who is Greater than the great.—61.

MADHVA'S COMMENTARY.

To the persons who are not muktas, the latter appear as if devoid of name and form, because the Non-free are incapable to ascertain the name and form of the Free, not that they really have no name and form. As the wind is not seen by ordinary people, because it has no form and bodily shape so the rivers lose their name and form, when they enter the sea. It is only to ordinary perception that name and form are lost. They do not know what particles belonged to them in that vastness of the sea, but the Vâyu knows every particle of water that constituted the river, and separates it from the ocean, and rains it back in the form of cloud.

The word " Vimukta " means " not losing." The force of the particle वि *Vi* is that of negation ; as " Vipriya" means non-pleasant.

The word is " Avihâya " in the text. The अ is elided by *sandhi.* The name and form are never lost actually, even in Mukti, as says a scripture text " Unending verily is the name."

MANTRA 9.

स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥९॥

सः Saḥ, he. यः Yaḥ, who. ह Ha, verily. वै Vai, verily. तत् Tat, that. परमं Paramam, highest. ब्रह्म Brahman, Brahman. वेद Veda, knows. ब्रह्म Brahma, Brahman; the great, magnificent, glorious. एव Eva, even. भवति Bhavati, becomes. न Na, not. अस्य Asya, his. अब्रह्मवित् Abrahmavit, non-knower Brahma. कुले Kule, in his family. भवति Bhavati, is born. तरति Tarati, crosses over. शोकं Śokam, grief. तरति Tarati, overcomes. पाप्मानं Pâpmânam, sin, evil. गुहा Guhâ, heart, cavity. ग्रन्थिभ्यः Granthibhyaḥ, from the fetters. गुहाग्रन्थिभ्यः Guhâgranthibhyaḥ, from the fetters of the heart. विमुक्तः Vimuktaḥ, liberated. अमृतः Amṛitaḥ, immortal. भवति Bhavati, becomes.

9. He who knows the highest Brahman becomes great (*i.e.*, gets something of the greatness of the Brahman). In his family, no one is born who is ignorant of Brahman. He crosses over (the ocean of) grief and evil. breaks the fetters of his heart and becomes immortal.—62.

MADHVA'S COMMENTARY.

He who knows the Supreme Brahman becomes verily Great (Brahman) according to his fitness.

Note.—The word "Param" is employed with regard to Brahman, in order to distinguish the Param Brahman from the Brahman used in the subsequent portion of the verse. The word Brahman is to be taken there in its etymological sense: *i.e.*, Great, expansive growing. According to Advaita system, in the state of Mukti there is no distinction of Para and Apara Brahman. So the use of the word "Para" in this verse is useless according to them. According to Madhva, the knower of the Supreme Brahman becomes Pûrṇa, Perfect, according to his nature. He does not become Brahman in the sense of God.

The unfit does not get anything of the attributes of Hari. As says the Skanda Purâṇa:—"When it is said 'the Jîva becomes Brahman' it is meant that he becomes full and perfect, and not that he becomes the Supreme Self. The Jîva being ever dependent on the Lord, how can it get eternal independence?"

Moreover in various passages of this Upaniṣad, difference between the Jîva and the Brahman, even in the state of Mukti, is repeatedly asserted. As "where dwells that Puruṣa, the changeless âtman" (I. 2. 11), "Where is the Supreme abode of the True" (III. 1. 6.) This is the bridge of the Immortals" (II. 2. 5.) "He should enter into Him, as the arrow the target" (II. 2. 4.) "Brahman is the target" (II. 2. 4.) "Becoming free from Avidyâ, he attains the highest similarity" (III. 1. 3).

All these show that the Muktas always dwell in the presence of the Lord and are separate from Him : (and do not lose their identity in Him, nor become one with Him in the Advaita sense).

Moreover, the Lord Bâdarâyana also in his aphorisms indicates that the jîva remains distinct from the Brahman even in the state of Release. Thus in the Vedânta Sûtra, I, 3, 2, he shows that Brahman is the goal to be reached by the Muktas. The object *reached* must be different from the object reaching. So also in the Vedânta Sûtras, IV, 4, 17. Bâdarâyana clearly indicates the fundamental difference between the Muktas and the Lord. The Muktas never possess the power of creating a Universe—that is the unique attribute of the Lord. Thus both Bâdarâyana and this Upaniṣad show that the Muktas remain different from the Lord.

So also says the Rig Veda VII. 99. 1 ; " O Viṣṇu, Thou art beyond all measure. None reaches Thy Greatness, be he a Mukta or a bound Soul. Thou art Infinitely Full in Thy essential Form." "He enjoys all desires along with the Omniscient Brahman "—(Taitt. Up. II. 1. 1).

That Kaivalya which neither Brahmâ nor Îśâna nor any other Deva, free or bound, can ever attain, that art Thou, O Lord Hari, in thy own essential nature.

The Devas are greater in attribute than even the Mukta men ; while Vâyu is greater than all the Devas. Higher than Vâyu is Viṣṇu full of Infinite auspicious attributes. Who think otherwise go to deep darkness, but those who know it properly attain even the Supreme Hari.

In the family of Devas following the dharma of the Kṛiṭa age, the jñânins alone are born, as a general rule : exceptionally, owing to some extraordinary cause (such as a curse, &c.), non-jñânins may be born in the family of a Deva. The general rule is, that all Devas who follow the dharma of the Kṛiṭa age, are knowers of Brahman. But as a general rule, the son of a human jñânin is not necessarily a jñânin. The case of the Devas is opposite to it. Such is the law that was made in the Kṛiṭa age, with regard to all who follow the dharma of that age even in this age.

Therefore the Lord Viṣṇu, the best of all beings, full of all qualities, the Infinite, the Highest Person, should always be known.

Note.—(As a general rule, the son of a Deva is born a Brahma-knower : not so the son of a Man. He must acquire the knowledge of Brahman. The sense of the whole mantra is this. He who knows this Brahman called here the True, verily becomes Great and Perfect (Brahman). In the family of such a knower of Brahman, there is born no person who is ignorant of Brahman. On the other hand, if such a knower of Brahman is a Deva, then as a

general rule his children are born as knowers of Brahman. If such a knower of Brahman is a human being, then exceptionally a Brahman-knower is born in his family. Such a person crosses over the sea of sorrow and sin. He becomes free from the bond of Mûla Prakriti, consisting of the the three guṇas, namely, Sattva, Rajas and Tamas : and from the bond of Liñga Śarîra. He becomes Immortal (*i.e.*, the bliss manifests in him.)

MANTRA 10.

तदेतदृचाऽभ्युक्तं । Or तदेष श्लोकः ॥

क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः स्वयं जुह्वत एकर्षिं श्रद्धयन्तः ।
तेषामेवैतां ब्रह्मविद्यां वदेत शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥१०॥

तत् Tat, that. एतत् Etat, this. ऋचा Richâ, by a verse. अभ्युक्तम् Abhyuktam, declared. Madhva's reading is tadeṣa ślokaḥ "on it there is this slokaḥ." क्रियावन्तः Kriyâvantaḥ, performers of the sacred rites; religious. श्रोत्रिया Śrotriyâḥ, learned in the Vedas. ब्रह्मनिष्ठाः Brahmaniṣṭhâḥ, devoted to Brahman. स्वयं Svayam, themselves. जुह्वतः Juhvataḥ, offering oblations to the fire. एक Eka, one. ऋषिं Risim, sage. एकर्षिं Ekarṣim, to the chief ṛiṣi (fire) Madhva's reading is एकऋषीन् chief sages, namely, those who have promulgated this Brahma vidyâ, and who form the great hierarchy of Teachers. श्रद्धयन्तः Śraddhayantaḥ, worshipping with faith. तेषां Teṣâm, for them. एव Eva, even, alone. एतां Etâm, this. ब्रह्मविद्यां Brahmavidyâm, the Brahma Vidyâ. वदेत Vadeta, tell. शिरोव्रतं Śiro-vratam, the vow of (shaving ?) the head. विधिवत् Vidhivat, according to rule. यैः Yaiḥ, by whom. तु Tu, verily. चीर्णम् Chîrṇam, has been performed.

10. On this there is the following verse ; let one teach this Brahmâ vidyá to those only who are religious, who are versed in the sacred lore and firmly devoted to Brahman, who perform themselves the fire sacrifice and have faith in the existence of the Great Sages, who have performed the vow of the head, according to the rule.—63.

MANTRA 11

तदेतत्सत्यमृषिरङ्गिरा पुरोवाच नैतदचीर्णव्रतोऽधीते । नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ११ ॥

इति तृतीयमुण्डके द्वितीयः खण्डः ॥ २ ॥

तत् Tat, that. एतत् Etat, this. सत्यम् Satyam, truth. ऋषिः Risiḥ, the sage. अङ्गिराः Aṅgirâḥ, the sage Aṅgirâ. पुरा Purâ, in former times. उवाच Uvâch, said. न Na, no. एतत् Etat, this. अचीर्ण Achîrṇa, not performed. व्रतः Vrataḥ, vow. अचीर्णव्रतः Achîrṇavrataḥ, one who has not performed the vow. अधीते Adhîteḥ, should study. नमः Namaḥ, adoration. परम Parama, the highest. ऋषिभ्यः Risibhyaḥ,

the Seers. परमऋषिभ्यः Paramariṣibhyaḥ, to the highest Sages. नमः Namaḥ, adoration. परमऋषिभ्यः Paramariṣibhyaḥ, to the highest Sages.

11. This is the truth; the sage Aṅgirâ declared it of old; let no person who has not performed the vow study it. Oṁ, Hail to the Great Sages, hail to the Great Sages.—64.

MADHVA'S SALUTATION.

I bow to the supremely compassionate Lord, full of all auspicious qualities. May that Lord be pleased always with me. He is ever the most beloved of all beloved objects to me.

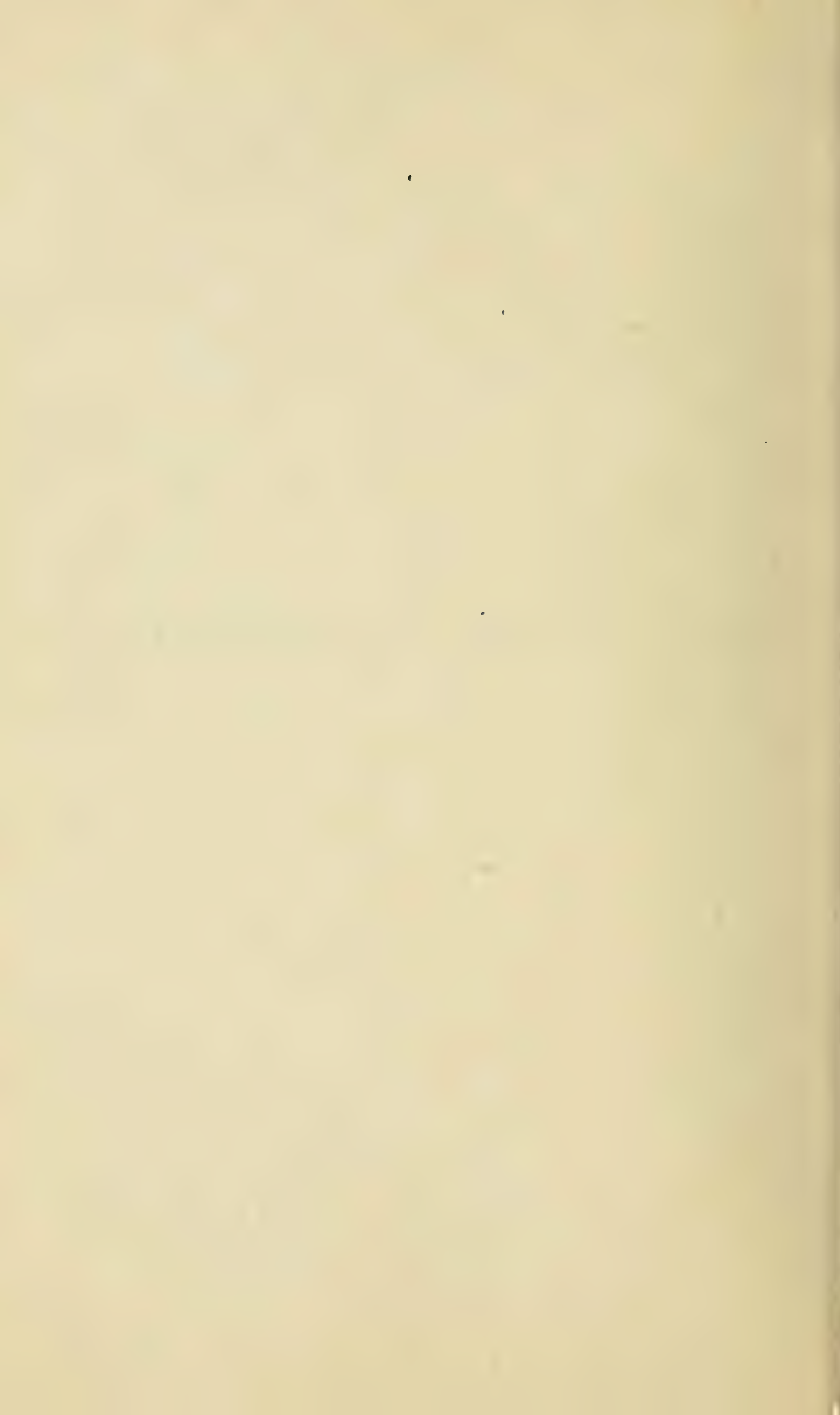
ॐ भद्रं कर्णेभिः शृणुयाम देवाः ॥ भद्रं पश्येमाक्षभिर्यजत्राः ॥ स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः ॥ व्यशेम देवहितं यदायुः ॥ स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ॥ स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः ॥ स्वस्ति नो बृहस्पतिर्दधातु ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

इति मुण्डकोपनिषत्समाप्ता ॥

THE END.

Alphabetical Index of the Mantras

MÂṆḌUKA UPANIṢAD.



INTRODUCTION.

This is an Upaniṣad of the Atharva Veda. It has not been translated by Max Müller, nor it is referred to by Saṅkara or Râmânuja in their commentaries on the Vedânta Sûtras. It is, however, one of the classical Upaniṣads and Śaṅkara has left a commentary on it. It has been translated into English by Dr. E. Roer in the Bibliotheca Indica series.

According to Madhva, this Upaniṣad is called Mâṇḍuka because it was revealed by a frog (Maṇḍuka) Varuṇa, the Lord of the Seas, assuming the form of a frog praised Hari with the hymns of this poem.

This Upaniṣad contains twelve verses. But Śrî Madhva reads the Kârikâs, passing under the name of Gauḍapâda, as part of the text itself. The Kârikâ verses are shown here as K[1], &c., while the Upaniṣad verses are indicated by U[2], &c. Altogether there are 41 verses.

This short Upaniṣad gives the secret meaning of Om, which is the name of the Lord. The Lord has four aspects. In His aspect as Viśva, He makes the waking consciousness of the jîvas, and establishes relations between the jîva-consciousness and external objects. In His aspect as Taijasa, He withdraws the jîva-consciousness from the external objects, and revives the internal impressions and makes him see dreams. In His third aspect as Prajñâ, He stops all consciousness of the jîvas and makes them enjoy rest and bliss. In His aspect as Turîya He gives them mukti. The letters अ, उ, म, and the Nâda correspond with these four aspects. When a note is struck the overtone which merges into laya is the Nâda of that tone. When Om is properly pronounced the vibration produced by it is the Nâda. The mystical powers acquired by the right use of A U M are eightfold—four relating to the vehicles or bodies and four relating to consciousness or Life.

This Upaniṣad gives an analysis of consciousness on all planes. When a monad perceives the objects of a plane, that is called waking consciousness—whether those objects exist on the physical or astral or mental or any higher plane. When external objects are shut off from consciousness, and there is a revival of the impressions existing in his vehicles—in his brains—whether physical, astral, &c.—that state of consciousness is called svapna or dream. Of course, sometimes in sleep the soul goes out of the body and sees things existing in other

places and times. These visions *appear* like dreams, but psychologically they are not dreams. The soul perceives here something *external*, and so it is a *waking* consciousness.

The third state of consciousness is the sleep or neutral or absence of consciousness. It is the laya centre of consciousness—a point which the consciousness must cross in order to pass to a higher state.

The fourth is that higher state of consciousness—which is called Turîya or Fourth.

Thus when passing from the physical *waking* consciousness to astral, the stages are—1st, the stoppage of physical impressions, 2nd, Revival of brain impressions or dreams, 3rd, Crossing the neutral line, the line or point between the physical and the astral, 4th Waking up on the astral plane, being Mukta or free from the trammels of the physical consciousness altogether.

Similarly, when passing from the astral consciousness to the mental, again there are these stages. Here the waking or jâgrat is the astral consciousness. The jîva that performs Samâdhi on the astral plane, first puts a stop to the astral waking state, the objects of the astral plane do not make any impression on his astral senses. Then his astral brain becomes active and he dreams astrally. Then the neutral point is reached, the point between the astral and the mental planes ; and here an inversion (to borrow a figure of speech from Optics) of consciousness takes place and the mental consciousness is reached. The soul becomes mukta from the trammels of the astral consciousness and wakes upon the mental plane. He perceives now the objects of the mental plane, and this is his jâgrat consciousness. The jîva now practises Samâdhi on the mental plane, and through the above steps rises to the Buddhic plane. Thus in passing from one plane to another, these four and only four stages occur. The consciousness of a higher plane is Turîya, the consciousness of the plane lower to it is Jâgrat : between these two is the dream and the mental consciousness. These terms—'waking,' 'dreaming' 'sleeping,' 'transcendental'—are therefore relative terms. These will have a higher or lower meaning according to the plane on which the jîva is consciously awake, and the degree of Mukti (or Initiation) he has attained.

S. C. V.



MÂṆḌUKA UPANIṢAD

FIRST KHAṆḌA.

Peace chant.

ॐ भद्रं कर्णेभिः शृणुयाम देवाः। भद्रं पश्येमाक्षभिर्यजत्राः। स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः। व्यशेम देवहितं यदायुः॥ स्वस्ति न इन्द्रो वृद्धश्रवाः। स्वस्ति नः पूषा विश्ववेदाः। स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः। स्वस्ति नो बृहस्पतिर्दधातु॥ ओम् शांतिः शांतिः शान्तिः॥

(*a*) O Devas of senses! May we (live long to) listen with our ears what is pleasant, and to see with our eyes what is beautiful. O Holy Ones! may we with firm limbs and bodies strong, extolling you always, attain the full term of our god-ordained life.—(Rig Veda, I. 89. 8.)

(*b*) May Viṣṇu the powerful, the ancient of fame, vouchsafe us prosperity, may Viṣṇu, the nourisher, the knower of all hearts, give us what is well for us, may Viṣṇu, the Lord of swift motions, the felly of whose wheel never wears out, be propitious to us, may Viṣṇu, the protector of the great ones, protect us too.—(Rig Veda, I. 89. 6.)

MADHVA'S SALUTATION.

I always bow to Viṣṇu, the Supreme Goal, the enjoyer in the four-fold states, whose essential nature consists of full bliss, infinite wisdom and Omnipotence, who is eternal and changeless.

MADHVA'S COMMENTARY.

In this Upaniṣad, Varuṇa taking the form of a frog (maṇḍuka) praises Nârâyaṇa and His four-fold aspects. As says the Padma Purâṇa :—

"Varuṇa in the form of a frog praised the changeless Hari by the verses of the Upaniṣad beginning with Om: while meditating upon the God Nârâyaṇa with mind concentrated on Om."

[*Note.*—Varuṇa is the Riṣî or Revealer of this Upaniṣad, the Lord Viṣṇu of the Four-form is the Devatâ; the metre is anuṣṭup as a general rule, and the person qualified to study it is any one who seeks liberation.]

MANTRA. I.

ओमित्येतदक्षरमिदꣳ सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार एव। यच्चान्यत्त्रिकालातीतं तदप्योङ्कार एव॥१॥

ओम् Om, the Aum, that which is denoted by Om. That in which the world is woven. इति Iti, thus. एतत् Etat, this. अक्षरम् Akṣaram, the imperishable, the syllable, *lit*, not-changing in the three times; indestructible. इदम्

Idam, this. सर्वम् Sarvam, full, all, all-filling, for He is full of all qualities. तस्य Tasya, of Him, of this Praṇava. उपव्याख्यानम् Upavyâkhyânam, near explanation (is now being made). Upa, near, because Om is near every one; vyâkhyâna, explanation, an explanation of Him who is near to all. An explanation of God in His aspect of nearness to man. भूतम् Bhûtam, the past, that what was, Om is existing in the past. भवत् Bhavat, present, what is. He exists in the present also. भविष्यत् Bhaviṣyat, future, what will be, He is in the future too. Eternal. इति Iti, thus. The existing in the three times is not a specific attribute of the Praṇava, for the jîvas also exist in the three times, but the sense is that He exists in one unchanged form throughout the three-fold time while the jîva changes its form. सर्वम् Sarvam, full, all. ओंकारः Oṅkârah, the Aum. एव Eva, even. यत् Yat, that which च Cha, and. अन्यत् Anyat, another than the ordinary trikâlâtîtas like space, prakriti, &c. त्रिकालातीतम् Trikâlâtîtam, beyond the three-fold time. The form which remains unmodified by threefold time is said to be other than trikâlâtîta. तत् Tat, that. अपि, Api, also. ओंकारः Oṅkâra, the Aum-designated. He whose designation is Oṅkâra is derived from the root krîñ with the affix ghâñ having the force of denoting an object.

1. (U[1]) That which is denoted by the word Om is verily this Imperishable Brahman. That (Brahman) is Full (because He is full of all auspicious attributes). This (Upaniṣad) is an explanation of that Om. The Imperishable is in the Past, Present and Future. The Full is verily Om. That Lord, designated by Om, is even other than that which is beyond the three times.—1.

[*Note.*—Varuṇa, the Lord of waters, praises Hari with the verses of this Upaniṣad. That Being who is denoted by Om is this imperishable, indestructible Brahman. He on account of his being full of all attributes is called sarvam, the full. The word akṣara does not mean the letters A, U, or M which compose the word Om, but denotes imperishable. The Lord is denoted by the word Om, and He possesses the transcendental attributes of existing in all times without modification. The Om called the full is Brahman alone; beyond the three-fold time nothing else can be called full, nor is there anything so transcendentally beyond the three-fold time as Brahman. None else can be said to be trikâlâtîta in the true sense of that word. Though space (Avyâkrita âkâśa), time and letters or sound are also trikâlâtîta, Brahman is above this, and so it is said 'Om is even other than that which is trikâlâtîta.' The Śrî tattva is also trikâlâtîta and an unmodifiable and unchanging trikâlâtîta, but it is under the Lord and dependent.

Or the phrase 'anyat yat yat trikâlâtîtam,' may be explained by saying 'That which is beyond the three times is Om alone, and the other also, namely, the Śrî tattva. Besides these two, namely, the Lord Viṣṇu called Om, and the Śri tattva, none else is trikâlâtîta in the true sense of the word.']

MADHVA'S COMMENTARY.

Om is the designation of Brahman, and it is called akṣara or the imperishable also. For the word Om means literally "that by which everything is pervaded (otam)." Because this word is woven in Him, therefore Om denotes the Lord Hari.

[*Note.*—Varuṇa is the Ṛiṣi of this Upaniṣad. He assuming the form of a frog or maṇḍuka praised Hari with these verses, hence this Upaniṣad is called the Maṇḍukya Up,

or "the mystery teaching of the Frog." The praṇava or Om is the name of Brahman. It is derived from the √ava 'to protect,' 'to go,' 'to be brilliant,' 'to enter.' It is the last meaning which is predominant in it. That which enters into every thing is Om. अव्+मनिन्=उ+म्=ओ+म् [Uṇâdi I. 142 and my Edition of the Siddhânta Kaumudi, (Vol, II, Part II, p. 181).]

Thus in the Bṛihat Samhitâ we find :—" The Brahman denoted by the word 'Om' is full of all auspicious attributes, and hence, He is called sarvam or full also. It is the name of Hari, who exists without change of form as one in all times, past, present or future. He is absolutely and always eternal. In short, this is the explanation of Om that He is sarvadâ nitya." So also in Nairguṇya : —" Because all is created or made through Om, or rather Om is the maker of all, He is called Om-kâra—Om the Maker. Since all-ness and full-ness do not belong to any one else than Hari, and since Om means literally the all, the full, therefore it is the name of Hari."

The phrase "the full is Om" implies that nothing else is full, but partial. Hari alone is above the three-fold time. (The time can produce no change in Him). Prakṛiti, and space and jîva also are beyond the three-fold time (so being beyond time is no peculiar attribute of Hari). Therefore, the Upaniṣad uses the words "other than" ———that which is other than time-transcending is Om.

[*Note.*—The jîva and prakṛiti are both trikâlâtîta—beyond the three-fold time. The Lord Hari is something more than trikâlâtîta—that which is other than trikâlâtîta is Om. That is, while the jîva and prakṛiti, are trikâlâtîta, yet they are changed by time, and they undergo changes in time. Not so the Lord. He is one in all times, without any change.]

The Word 'eternal' is sometimes used in the sense of that which persists in a long duration of time. But Om is not such secondary eternal. It is " always (sarvadâ) eternal."]

MANTRA 2.

सर्वंᳬ ह्येतद् ब्रह्म । अयमात्मा ब्रह्म । सोऽयमात्मा चतुष्पात् ॥ २ ॥

सर्वम् Sarvam, the Full, possessing all auspicious guṇas. The "Full," is a name of Brahman, as we know from the text पूर्णमदः पूर्णमिदं, &c. हि Hi, well-known, verily. एतत् Etat, this being called the imperishable akṣara. ब्रह्म Brahma, the supreme Brahma, denoted by Oṅkâra ; and called the Imperishable (akṣara). अयम् Ayam, this. आत्मा Âtmâ, âtmâ, the Higer Self, the true agent. ब्रह्म Brahma, Brahman. सः Saḥ, he. अयम् Ayam, this inner controller. आत्मा Âtmâ, âtmâ, the conscience impelling jivas to right action. चतुष्पात् Chatuṣpât, with four-feet, *i.e.*, four portions or aspects.

2. (U[3]). The Full (designated by Om is verily this imperishable Brahman. This conscience or controller (âtman) in Śrî, Brahmâ, &c., is Brahman. He has four parts or aspects.—2.

[*Note.*—The goddess Śrî and the jîvas like Brahmâ, &c., are seen to have no independence of their own ; and so we infer that there is some Higher Self who dwelling in Śrî, &c., causes all their activities. This Higher Self must also be called the " Full " and " beyond the Threefold time." The Upaniṣad endorses this view and says "ayam âtmâ Brahma "—" This Higher Self in all is Brahman." The true self in all, which also appears to be full, is not something different. He is this Brahman. The Jîvas find that they are not independent, some one within them controls them. This inner controller of all Jîvas is Brahman too, and not somebody else. As the inner controller of all jîvas, Brahman has four aspects.]

MADHVA'S COMMENTARY.

In the sentence "Sarvam hy etad Brahma," the word Brahma denotes the Supreme, the Highest.

[*Note.*—Brahman is derived from the √bṛih 'to increase' and means "full."]

The word "hi" implies that it is a well-known thing that Brahman means "full." As in the text: "tad eva brahma paramam kavinâm (that alone is the highest fullness of the sages)." "Purṇam adaḥ, &c."—"that is full, &c." Therefore the Śruti says "sarvam hy etad brahma"—"verily this Full is Brahman."

[*Note.*—The phrase "ayam âtmâ Brahma" is generally translated as "this self is Brahman" and is taken by the Advaitins to mean that this jivâtmâ is Brahman. The word âtman, however, here does not mean 'self')].

He who dwelling in the bodies of all beings such as Śrî, Brahmâ, &c., is inferred to be the controller of all their actions of giving, taking, eating, &c, (âdâna-kartâ-âtmâ) that being (whose existence is so inferred) is Brahman. For jîvas (like us) are seen to be not independent in their actions (for they do not do that which they know to be good, and do that which they know to be evil. This want of free-will in the jîvas shows that there is some one else controlling all their actions). This real agent behind all jîvas is Brahman, and this is declared by the phrase "ayam âtmâ brahma,"—"this (unknown) agent is Brahman" and is designated also by the name Om, the Imperishable.

[*Note.*—In these two verses four propositions have been laid down—(1) sarvam Oṅkâra eva - The full alone is designated by the word Om. (2) anyat Trikâlâtîtam tad apy Oṅkâra eva—That one who is beyond the three times is alone designated by the word Om. (3) Sarvam hy etad brahma—The full is verily this well-known Brahman. (4) Ayam Âtmâ brahma—this true Agent in all beings is Brahman. Śrî Madhva now quotes the authority of Harivaṁśa for the interpretation that he has placed on these verses.]

Thus we read in the Harivaṁśa :—"Hari alone is full and no one else can ever be full. Nor is anything beyond the three times, except the Prakṛiti and the Supreme. The time, space and the Vedas are included in the word Prakṛiti. But the epithet 'anyat,' *other than*, shows that Brahman is higher than the ordinary trikâlâtîta. This phrase also means that which remains unchanged in three times, and as time, space and the Vedas remain unchanged in three times, they are also trikâlâtîta. Therefore, when the Śruti says, "He is other than trikâlâtîta which is Prakṛiti"—it excludes time, space, &c., also. The jîvas, moreover, cannot be said to be 'beyond the three times,' for though they be essentially timeless, yet every jiva identifies itself with its vehicle and thinks that it is high or low, lives and dies. Nor can the Perfected (Muktas) jîvas be called timeless, for they were under the dominion of time before their Release. The all-pervading Fullness of Viṣṇu is verily called Âtmâ, in all the Vedas, because unperceived by them, He is the real agent in all acts of taking, eating, &c., of all beings, yea of such even high entities as Ramâ, Brahmâ, Rudra, Ananta, &c. Varuṇa in the shape of a frog discovered this Śruti-Truth."

[*Note.*—The Commentator next explains the phrase "this Âtmâ has four feet," by the following extract from the Mahâyoga).

MANTRA 3.

जागरितस्थानो बहिःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ ३ ॥

जागरितस्थानः Jâgaritasthâna, waking-state-place, *i.e.*, the Right eye, where Viśva dwells in the waking state. Jâgarita means eye. **बहिःप्रज्ञः** Bahiḥprajñaḥ, outside consciousness. The cause or producer of the consciousness of the

external objects. सप्ताङ्गः Saptâṅgaḥ with the seven-limbed, *i.e.*, two feet, four hands, one proboscis. एकोनविंशति: Ekonaviṃśati, nineteen. मुख: Mukhaḥ, faces, mouths. Eighteen of these are human faces, and one is that of an elephant. स्थूलभुक् Sthûlabhuk, external or gross-eater. He enjoys through the senses of the jîvas all external objects : or eater of many and good experiences. वैश्वानर: Vaiśvânaraḥ, Vaiśvanara, the Imperishable Lord of the Physical plane. It is compounded of Vaiśva, the enjoyer of the physical plane or Viśva ; and nara, non-perishable. प्रथम: Prathamaḥ, the first. पाद: Pâdaḥ, foot, state or aspect, or aṃśa or part.

3. (U³) In the region of waking : the Lord causes the jîva to perceive the external objects. He is represented as seven-limbed, and nineteen-faced and enjoys dense objects, and is called Vaiśvânara or the Imperishable Lord of the dense plane. This is the first foot or aspect of the Lord.—3.

MADHVA'S COMMENTARY.

As we read in the Mahâ-yoga :—

The Ancient Supreme-Self resides in the body, in a four-fold aspect. As Vaiśvânara, He dwells in the Right eye, the place of waking consciousness. He has an elephant face and causes the perception of external consciousness of the jîvas, but is unperceived by them. He has eighteen human faces on all sides, but the nineteenth, the middle, is that of an elephant. This Supreme Man has four hands. Its seven limbs are : two feet, four-hands, and one proboscis and hence He is called seven-limbed. Through the senses He experiences all dense objects—all experiences which are auspicious, but none which are painful. The word Viśvânara is thus derived. The dense physical plane is called the viśva, because it is pervaded or apprehended through and through (viś = to enter) by the senses. The word *nara* means undying, the eternal, from na and √ri to be lost, destroyed. The compound word Vaiśvânara therefore literally means the Imperishable Being connected with the dense world. Vinâyaka (Gaṇeśa) by meditating on the Viśva obtained the status of the Elephant-headed Deity in the physical plane. Similarly, by meditating on the Taijas he obtained the same status in the astral plane. By meditating on the three (Viśva, Taijasa and Prâjña) Indra obtained his Indrahood. By meditating on the four-fold, Rudra obtained from the Sifter of men, the Rudra-hood. Thus Viṣṇu, possessed of these attributes (of conferring Gaṇeśâ-hood, &c.) is four-fold, the Higher than the highest."

[*Note.*—The word Viśva is derived from the root, √viś to enter. But as roots have various meanings, here we take it to mean "to know." To this √viś is added the affix व ; that which is *known* by all = viśva, *i.e.*, the physical plane, the dense object which all *know*. The enjoyer of the Viśva is called Viśva. The word nara is compounded of two words na = not, ra = destroyed : *ra* is derived from the root √rin रिङ् kṣaye ; with the affix ड ḍa. वैश्व + न + र = Vaiśvânara. The short अ of Viśva is lengthened before nara by Pâṇini नरे च संज्ञायाम् । VI. 3. 129 S. 1048.].

MANTRA 4.

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक् तैजसो द्वितीयः पादः ॥ ४ ॥

स्वप्नस्थान: Svapnasthânaḥ, the place of dream ; seated in the throat, which is the place of dreams, for when the soul abides there then dreams are dreamt. The place of imagination. अन्तःप्रज्ञ: Antaḥ-prajñaḥ, inward consciousness. The

Lord here makes the jîva perceive the inner objects, the impressions latent in the soul. Such impressions are called here *antar* or inner. सप्ताङ्ग: Saptângaḥ, seven limbs. The same as the last. एकोनविंशति Ekonavimśati, nineteen. मुख: Mukhaḥ, mouths, faces. The same as the last प्रविविक्तभुक् Praviviktabhuk, eating the differentiated objects, the subtle as different from the dense : experiencing the differentiated, namely, the impressions left by the objects perceived in the waking state. तैजस: Taijasaḥ, the chitta or mind consists of tejas or light. Hence it means, the luminous, (because the objects have here a briliiancy not to be found in the physical objects—or the objects of perception in this state are modifications of the light (tejas of the chitta—the astral and the mental matter.) द्वितीय: Dvitîyaḥ, second. पाद: Pâdaḥ, part.

4. (U[4]) In the rigion of dreams, the Lord is called the maker of the inner perception. He also has seven limbs, ninteen mouths, enjoys subtle objects, is called Taijasa, the Illuminer. This is the second foot of Viṣṇu.—4.

MADHVA'S COMMENTARY.

[*Note.*—Before describing Taijasa and other states, the commentator now describes the nature of dreams. He first explains what is meant by the phrase "enjoying the subtle objects," "having inner perception, &c."]

In the Varâha Purâṇa we find : "Pravivikta or 'subtle' is that which manifests itself in dreams, being impressions of objects perceived in the waking state. The state of consciousness by which these subtle objects are perceived is called antar-prajñâ or inner perception and the Lord is called the Antarprajña because He causes this internal perception."

[The word pravivikta literally means specifically (pra), distinguished or differentiated (vivikta) from the waking object. The objects perceived in the waking state have an external reality, common to all beings in the same plane : the objects perceived in dreams are revivals of impressions received in the waking state, and have an external reality, only to the dreamer. The perception takes place through the internal organ called manas ; so it is called inner perception. The Lord causes the jîva to perceive these through the Inner Organ ; and He also knows them : therefore it is called antarprajñâ. The commentator next mentions the dreamless state called suṣupta].

MANTRA 5.

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥५॥

यत्र Yatra, at what time or place, in what state. सुप्त: Suptaḥ, sleeping, covered by nescience. Or सु+प्त He who has obtained (apta) the happiness (su) : the state in which the Lord is reached. न Na, not. कंचन Kañchana, anything at all, except—(1) the essential form of the jîva, (2) Time, (3) Nescience and (4) the rest of sleep. The perception or consciousness of these four does not vanish even in deep sleep. कामम् Kâmam, desire (or object of desire). कामयते Kâmayate, he desires. न Na, not. कंचन Kanchana, any (dream) at all. स्वप्नं Svapnam, dream. पश्यति Paśyati, he sees. तत् Tat, that. सुषुप्तम् Suṣuptam, the condition of deep sleep : the same as suṣupti. सुषुप्तस्थान: Suṣuptasthânaḥ, the region of sleep, *i.e.*, the etehr of the heart. The place of sushupti, *i.e.*, the

particular petal of the heart, the entrance of the soul in which produces suṣupti. एकीभूतः Ekîbhûtaḥ, having become one (as in darkness all things become one, being covered by darkness, without however really becoming one). Or when the Viśva and the Taijasa aspects are united in Prâjña. प्रज्ञानघनः Prajñânaghanaḥ, the revealer to the jîva of the nescience only. The word ghana means 'ignorance.' The whole word means "He who produces the consciousness of ignorance or absence of knowledge." Ignorance here includes Time, and the bliss of sleep and the idea of Self. The Lord produces in the jîva the consciousness of these only, and takes away the consciousness of every thing else. Compare this word with the jîva-ghana of the Praśna Up, V. 2. The jîva wrapped in nescience is called ghana. एव Eva, even, only. It qualifies Prajñâna-ghana. आनन्दमयः Ânandamayaḥ, blissful; full of infinite Ânanda: whose essential nature is bliss. हि He, verily. आनन्दभुक् Ânandabhuk, eater of bliss. Enjoys bliss, pure and simple, without objects of sense. The Lord is always "enjoyer of bliss;" but as Viśva and Taijasa He enjoys bliss through the objects; here He enjoys bliss itself. चेतोमुखः Chetomukhaḥ, whose face is wisdom, *i.e*, whose whole body is wisdom. Wisdom-faced. The superconscious root of mental consciousness.* प्राज्ञः Prâjñaḥ, completely non-knower; according to Śaṅkara it means All-knower, because it knows all things, hence called prâjña or All-knower. But according to Madhva it means non-revealer: little-knower. तृतीयः Tritîyaḥ, third. पादः Pâdaḥ, part, form

5 (U[5]). That is called deep sleep where the sleeper desires no desires and sees no dreams. In the region of deep sleep, Hari has unified (Himself with Viśva and Taijasa), is the maker of the torpidity of consciousness of the jîva, is full of abundance of bliss, enjoys bliss alone, and has a body consisting of pure Intelligence and is called Prâjña—the Maker of Unconsciousness. This is the third foot of Viṣṇu.—5.

MADHVA'S COMMENTARY.

The dreamless sleep called suṣupti should be understood to be a state of Tamas or ignorance. The jîva in that state has reached Hari, called Prâjña, and remains then enveloped in tamas. It, therefore, desires nothing and perceives no objects, except the tamas, and itself, and time (and bliss). Hari Himself under the name of Prâjña is the Lord of this state of sleep or suṣupta. Hari, the Maker of Dreams, is called Taijasa because He illumines (tejas) the impressions of external objects in the mental body, or chitta called also Taijasa and shows them to the jîva. Hari, the sifter of Men, is called Prâjña, because He does not cause the perception of any external object to the jîva—He prevents external objects or their impressions to reach the jîva-consciousness. The word Prâjña is compounded of two words प्र (pra) highest + अज्ञ Ajña (ignorance.) That which causes highest ignorance or unconsciousness is Prâjña—for then Hari causes the jîva to be enveloped in darkness. (The commentator next explains the word ekîbhûta).

* The word 'mukha' is illustrative of the whole body. Or the word mukha may mean here mukhya or the chief, the best, the "best" here would mean "full of"—and so chetomukha would mean "full of wisdom," *i.e.*, चेतसा or ज्ञानेन: मुखः=पूर्णः ॥ The other two aspects, *i.e.*, the Viśva and the Taijasa also possess these two attributes of being "full of bliss" (ânandamaya) and "full of wisdom" (chetomukha).

The Prâjña makes the Viśva and Taijasa become one in Suṣupti, therefore Prâjña is said to be eki-bhuta,—unified or become one : because Viśva and Taijasa have entered the condition of oneness here.

(Next the word Prajñâna-ghana is explained). The jîva when enveloped in tamas is called ghana (or frigid, or congealed or torpid). Hari is called Prajñâna-ghana because He makes the ghana or torpid jîva have consciousness (prajñâ) of merely itself (jîva), of time, and of bliss in the sleep-state. The maker of ghana-consciousness is, therefore, called Prajñâna-ghana. This we find in Prakâśikâ.

The word "Ânandamaya" means "full of entire bliss." The word "chetomukha" means the face, the essential nature of which is Intelligence or Jñânam, *i.e.*, the pure intelligence is the mouth. The word प्रज्ञानघन is an example of inverted compound. The proper form would be घनप्रज्ञान ghanaprajñâna. We say so because in the Kârikâ verse the word used is ghana-prajña.

Though the Lord in the state of Viśva and Taijasa also enjoys bliss, yet there the bliss is mixed up with objects. But here He enjoys bliss and bliss alone, untinged by objects : and, therefore, He is called Ânanda-bhuk especially.

The attributes Ânandamaya, 'full of bliss,' chetomukha, "pure intelligence-faced," sarvajña, 'Omniscient,' and sarveśvara, "Lord of all," though specially mentioned with regard to Prâjña, must be understood to apply to His other three states also; and though the two attributes Ânandamaya and chetomukha are read in the verse specially describing prajñâ, yet they are by analogy, to be applied to the other states also. The other attributes like omniscient, &c., are read in a verse not specific of Prajñâ.

MANTRA 6.

एष सर्व्वेश्वर एष सर्व्वज्ञ एषोऽन्तर्य्याम्येष योनिः सर्व्वस्य प्रभवाप्ययौ हि भूता-नाम् ॥ ६ ॥

एष: Eṣaḥ, this, Hari having these four aspects (three already described and the fourth to be mentioned). सर्वेश्वर: Sarveśvaraḥ, ruler of all. एष: Eṣaḥ, this. सर्वज्ञ: Sarvajñaḥ, All-knower. एष: Eṣaḥ, this. अन्तर्यामी Antaryâmî, the Inner Ruler of all, Inner-controller. एष: Esaḥ, this. योनि: Yoniḥ, the womb; the Creator, the Cause. सर्वस्य Sarvasya, of all. प्रभवाप्ययौ Prabhavâpyayau, the origin and end. हि Hi, because. भूतानां Bhûtânâm, of creatures.

6. (U[6]). This is the Lord of all, this the Knower of all, this the Internal Ruler, this the Cause of all, this is verily the origin and end of all creatures.—6.

MADHVA'S COMMENTARY.

'This,' the Âtman having four forms, has the attributes of possessing lordliness over all and knowledge of all. The Supreme Self has four forms, and is inside the bodies of all living beings, and is known by the name of Viśva, Taijasa, Prâjña and Turîya. All those forms are full of perfect bliss; all of them are chetomukha or body of intelligence, because their essential nature consists of Perfect Knowledge. The word Mukha or mouth is illustrative of the whole body. Or the 'Mukha' means mukhya 'best' or 'full' and cheto-mukha would mean "full of intelligence"—wisdom is whose primary attribute. Thus in the Mârkaṇḍeya we read:—"Though the word mukha primarily denotes 'face,' yet it here suggests the fullness of the knowledge of the Lord, because the word mukha is here to be taken in the sense of mukhya or chief or best or full. So cheto-mukha = chetasâ jñânena mukhaḥ pûrṇaḥ "full (mukha) with wisdom (chetâs.)"

[*Note.*—The Lord has been said to be here the enjoyer of the dense and of subtle objects in the states of Viśva and Taijasa. This is inappropriate. The bliss of the Lord would then be dependent on objects. Moreover this is against his nature of being all-bliss in Himself. This objection is answered next.]

We read in the Brahma-Tarka:—"Hari who is all-bliss, enjoys the dense and subtle objects merely as a sport, and not because they can give Him joy; as the sun's light is not at all increased when a lamp is shown to Him (in puja)."

KĀRIKĀ-VERSE 1.

अत्रैते श्लोका भवन्ति ।

बहिः प्रज्ञो विभुर्विश्वो ह्यन्तः प्रज्ञस्तु तैजसः ।
घनप्रज्ञस्तथा प्राज्ञ एक एव त्रिधा स्मृतः ॥ १ ॥

अत्र Attra, in this. एते E'e, these. श्लोकाः Ślokāḥ, verses. भवन्ति Bhavanti, are. बहिः Bahiḥ, outside, external. प्रज्ञः Prajnaḥ, consciousness. विभुः Vibhuḥ, the all-pervading, the Lord. विश्वः Visvaḥ, Visva. हि Hi, verily. अन्तर् Antar, interior, inner, subjective. प्रज्ञः Prajñaḥ, consciousness. तु Tu, but, and. तैजस Taijasa, Taijasa. घन-प्रज्ञः Ghana-prajñaḥ, congealed or torpid consciousness or the consciousness of jivâ's ownself alone. तथा Tathâ, similarly. प्राज्ञः Prâjñaḥ, Prâjña. एकः Ekaḥ, one. एव Eva, alone त्रिधा Tridhâ, three-fold. स्मृतः Smṛitaḥ, is called.

On this there are the following verses:—

7. (K[1]). The Lord is called Viśva when He produces consciousness of the external world, He is styled Taijasa when causing subjective consciousness, He is Prâjña when He stops all consciousness of the object, and jîva-consciousness only remains. Thus One alone is said to be three-fold.—7.

KĀRIKĀ-VERSE 2.

दक्षिणाक्षिमुखे विश्वो मनस्यंतस्तु तैजसः ।
आकाशे च हृदि प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥२॥

दक्षिण Dakṣiṇa, right. अक्षि Akṣi, eye. मुखे Mukhe, in the front portion, in the front of the right eye. विश्वः Viśvaḥ, the Viśva. मनसि Manasi, in the inner sensory (Manas). अन्तर् Antar, within. तु Tu, but. तैजसः Taijasaḥ, the Taijasa. आकाशे Âkâśe, in the ether. च Cha, and. हृदि Hṛidi, in the heart. प्राज्ञः Prâjñaḥ, the Prâjña. त्रिधा Tridhâ, three-fold. देहे Dehe, in the body. व्यवस्थितः Vyavasthitaḥ, residing, staying, placed.

8. (K[2]). The seat of Viśva is the right eye, within the manas dwells Taijas, while Prâjña is in the ether of the heart; thus He dwells three-fold in the body.—8.

KĀRIKĀ-VERSE 3.

विश्वो हि स्थूलभुङ् नित्यं तैजसः प्रविविक्त भुक् ।
आनन्दभुक तथा प्राज्ञस्त्रिधा भोगं निबोधत ॥३॥

विश्वः Viśvaḥ, the Viśva. हि Hi, verily स्थूलभुक् Sthûla-bhûk, the eater of the dense. नित्यं Nityam, always. तैजसः Taijasaḥ, the Taijasa. प्रविविक्त-भुक् Pravivikta-bhuk, the eater of the subtle. आनन्दभुक् Ânanda-bhuk, the eater of bliss.

तथा Tathâ, similarly. प्राज्ञः Prâjñaḥ, the prâjña. त्रिधा Tridha, three-fold. भोगं Bhogam, experience, enjoyment. निबोधत Nibodhata, know ye.

9. (K[3]). The Viśva verily enjoys the dense objects, the Taijasa is the enjoyer of the subtle; similarly, the Prâjña is the experiencer of bliss; thus know ye the three-fold objects enjoyed.—9.

KÂRIKÂ-VERSE 4.

स्थूलं तर्पयते विश्वं प्रविविक्तं तु तैजसम् ।
आनन्दं च तथा प्राज्ञं त्रिधा तृप्तिं विजानथ ॥४॥

स्थूलं Sthûlam, the dense. तर्पयते Tarpayate, satisfies. विश्वं Viśvam, the Viśva. प्रविविक्तं Praviviktam, the subtle. तु Tu, and. तैजसं Taijasam, the Taijasa. आनन्दं Ânandam, the bliss. च Cha, and. तथा Tathâ, similarly. प्राज्ञं Prâjñam, the Prâjña. त्रिधा Tridhâ, three-fold. तृप्तिं Triptim, satisfaction. विजानथ Vijânatha, know ye.

10. (K[4]) The dense gives satisfaction to the Viśva; the subtle satisfies the Taijasa, the bliss similarly satisfies the Prâjña, understand ye thus the three-fold satisfaction.—10.

KÂRIKÂ-VERSE 5.

त्रिषु धामसु यद् भोज्यं भोक्ता यश्च प्रकीर्तितः ।
वेदैतदुभयं यस्तु स भुञ्जानो न लिप्यते ॥५॥

त्रिषु Triṣu, in the three. धामसु Dhâmasu, in the mansions. यत् Yat, what. भोज्यं Bhojyam, the object of enjoyment. भोक्ता Bhoktâ, the enjoyer. यः Yaḥ, who. च Cha, and. प्रकीर्तितः Prakîrtitaḥ, described. वेद Veda, knows. एतद् Etad, this. उभयं Ubhayam, both. यः Yaḥ, who. तु Tu, but. स Sa, he. भुञ्जानः Bhunjânaḥ, enjoying, experiencing. न Na, not. लिप्यते Lipyate, besmirched, stained.

11. (K[5]) But he who knows both the enjoyer and the objects enjoyed, in these three mansions as above described, is not tainted (by action) though experiencing all objects.—11.

Note.—The above verses 7 to 11 are really Kârikâs of Gauḍapâda, but are taken by Madhva as part of the Upaniṣad. He calls them mantras seen by a seer ब्रह्मदृष्टाः मन्त्राः He naturally then asks, are these verses *authority* for what has been taught in the preceding part of the Upaniṣad or are they not? If they are authoritative, then the Upaniṣad verses are of weak authority, as requiring the help of these to support them. If these verses do not lend authority to what preceds, then they are useless. This dilemma is answered by the commentator in the following words:

MADHVA'S COMMENTARY.

Thus we read in the Garuḍa Purâṇa:—"O sage! some time a precept itself authoritative may be supported by another authority in order to strengthen it; as Varuṇa, the Lord of the Ocean, himself an authority, strengthens his revealed mantras "Om, &c." by quoting the authority of another seer, with the words "on this there are the following verses." Moreover these verses are not mere repetitions, but an analysis of the mantras revealed to Varuṇa. They state explicitly what was suggested implicitly before. They show the four-fold nature of this triad.

[*Note.*—(1) The three kinds of prajñâ or consciousness—(*a*) bahi prajñâ (externalised consciousness), (*b*) antar prajñâ (internal consciousness), (*c*) ghana-prajñâ (torpid consciousness). (2) the three regions (*a*) right eye, (*b*) internal-sensory or manas, (*c*) the ether of the heart. (3) The three objects of enjoyment (4) the three-fold satisfaction.]

KÂRIKÂ-VERSE 6.

प्रभवः सर्वभावानां सतामिति विनिश्चयः ।
सर्वं जनयति प्राणश्चेतोंशून् पुरुषः पृथक् ॥६॥

प्रभवः Prabhavaḥ. origin, producer. सर्वभावानां Sarvabhâvâṇâm, of all beings, inanimate and animate. सतां Satâm, of the good. इति, Iti, thus. विनिश्चयः Viniśchayaḥ, belief, firm conviction. सर्वं Sarvam, all. जनयति Janayati, produces. प्राणः Prâṇaḥ, Prâṇa, the life. चेतस् Chetas, consciousness. अंशून् aṁśûn, rays sparks of consciousness, centres of consciousness. पुरुषः Purusaḥ, purusa the person. पृथक् Prithak, separately.

12. (K[6]) The good have this firm belief that He (Hari) is the creator of all things. He produces every (material) object, as well as every centre of consciousness (Jîva) separately.—12.

MADHVA'S COMMENTARY.

"The Creator of all things" in the above verse refers to Hari, for He alone is undoubtedly the Creator. The good have this belief, but those who are evil have a contrary belief. "Prâṇa" in the above means the supreme Nârâyaṇa, because He is the leader (praṇetri) of all.

KÂRIKÂ-VERSE 7.

विभूतिं प्रसवं त्वन्ये मन्यन्ते सृष्टिचिन्तकाः ।
स्वप्न माया सरूपेति सृष्टिरन्यैर्विकल्पिता ॥ ७ ॥

विभूतिं Vibhûtim, the modification, different (vi) transformation or existences (bhavana) of Visṇu, such as Mahat, &c. They say Brahman itself becomes modified into objects. प्रसवं Prasavam, the origin, the creation, the source of the world. तु Tu, but, अन्ये Anye, others. मन्यन्ते Manyante, think. सृष्टिचिन्तकाः Sristi-chintakâḥ, creation-thinkers: those who have the conceit that they are expert in the knowledge of cosmogony: such as the followers of Bhâskara. स्वप्न-माया-स्वरूपा Svapna-mâyâ-svarupâ, dream-illusion-like: as is the creation of objects of dream, or as the objects of illusion created by a hypnotist (aindrajâlika-mâyâ-sadriśa). सृष्टिः Sristiḥ, creation. अन्यैः Anyaiḥ, by others, such as the followers of Mâyâ-vâda, the crypto-Buddhists. विकल्पिता Vikalpitâ, imagined, not real.

13. (K[7]). Some thinkers (the pantheists or pariṇâm-vâdins) are of opinion that the creation proceeds from the transformations of Visṇu, others (the Idealists—vivarta and mâyâvâdins) think that the creation is like unto a dream or an illusion (with no reality in it).—13.

[*Note.*—If Iśvara, the Unchangeable, modifies himself as creation, then he becomes something inferior. So the first view cannot be correct. The second view is open to the objection, why should the Almighty resort to *illusion*. A hypnotist who *cannot* produce a

real object, creates the illusion of an object. Moreover, the Lord who is always Omniscient, can have no dreams—His knowledge is always valid and is subject to no sublation.]

MADHVA'S COMMENTARY.

Both the learned and the ignorant propound various theories as to creation. Some say Viṣṇu himself gets modified or transformed into the various objects such as ether, air, &c. This becoming (bhûti) of diverse (vi) objects is called His vibhûti or transformation. Only the seeming wise and not the truly wise, however, say so. Another class, equally ignorant, assert that the creation is unreal as a dream, or as an illusion created by an illusionist.

KÂRIKÂ-VERSE 8.

इच्छामात्रं प्रभोः सृष्टिरिति सृष्टौ विनिश्चिताः ॥ ८ ॥

इच्छामात्रं Ichchâmâtram, mere will. प्रभोः Prabhoḥ, of the Lord Hari. सृष्टिः Sriṣṭiḥ, creation. इति Iti, thus. सृष्टौ Sriṣṭau, in creation. विनिश्चिताः Viniśchitâḥ, ascertained, the conclusion of true sages, like Brahmâ, &c., and such they teach.

14. (K⁸). The creation of the world by the Lord is through His mere will. This is the conclusion arrived at (by true sages).—14.

MADHVA'S COMMENTARY.

All true sages like Brahmâ and the rest declare that the entire universe proceeds from the mere will of the Unchanging, All-Intelligence—the Lord Hari. Why should the All-Powerful have recourse to illusion (like a juggler), and why the All-Knowing should *dream* a false universe, (as think the mâyâvâdins)? How can the Lord free from all faults become modified into various imperfect objects (as think the Bhâskaras)? Therefore this universe is created by the mere will of Viṣṇu, who is free from all modifications. The teaching of the entire Vedas is that the creation is real.

[*Note.*—The word प्रभु is derived from √bhû with the affix *pra*. He who *exists* (bhavati) in the same excellent (pra) form is prabhu—*i.e.*, who is above all vikâras. This sets aside pariṇâmavâda which supposes the Brahman to undergo all modifications in the shape of objects. This is one meaning. The second meaning of prabhu is "He who has power (prabhavati) to do all"—the Almighty. This sets aside the illusion theory—for the weak man only rests contented with producing illusion, as he cannot create the real object. The third meaning of prabhu is, "He who knows (anubhavati) in the highest (pra) degree"—the Omniscient. This sets aside the mâyâvâda. The Lord being All-knowing cannot have mâyâ or nescience. Thus by using one word prabhu, all the three erroneous theories have been set aside.]

KÂRIKÂ-VERSE 8.—(continued).

कालात् प्रसूतिं भूतानां मन्यन्ते कालचिन्तकाः ॥ ८ ॥

कालात् Kâlât, from time. प्रसूतिं Prasûtim, birth, origin. भूतानां Bhûtânâm, of beings. मन्यन्ते Manyante, think. कालचिन्तकाः Kâla-chintakâḥ, time-thinkers, those who think that the time is the highest. This is illustrative of others also. Some think Brahmâ to be the creator; some call Pradhâna or Nature the creator, &c., and so on.

14. (K⁸). The thinkers about Time are of opinion that Time is the origin of all beings.—14.

[*Note.*—If the creation proceeds from the mere will of God, what is His object in creating? If He creates with some object for His own satisfaction then he is not full; if He creates without any such desire, then His action is motiveless. This objection is raised and answered next.]

KÂRIKÂ-VERSE 9.

भेागार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे ।
देवस्यैष स्वभावेाऽयमाप्तकामस्य का स्पृहा ॥ इति ॥ ९ ॥

भेागार्थं Bhogârtham, for the sake of enjoyment. सृष्टिः Sriṣṭiḥ, creation इति Iti thus. अन्ये Anye, some. क्रीडार्थं Kridârtham, for the sake of sport. इति Iti, thus. च Cha, and. अपरे Apare, others. देवस्य Devasya, of God. एष Eṣa, this. स्वभावः Svabhâvaḥ, nature. अयम् Ayam, this. आप्तकामस्य Âpta-Kâmasya, of the attained-all-desires. का Kâ, what. स्पृहा Spṛihá, object, desire.

15. (K⁹) Some think that the creation is for the sake of enjoyment (of the Creator), while others think that it is for the sake of recreation, (to shake off the lethargy of pralaya sleep or the ennui of the solitude of pralaya). This (act of creation) of God is His nature (without any motive). What motive there can be for one who has all His desires satisfied?—15.

[*Note.*—The Lord does not want this creation for His enjoyment, so the question of bhoga goes out. Then remains krîḍâ or sport. The Râmânujâs hold that the Lord creates for the sake of recreation, to shake off the lethargy or ennui of pralaya. The siddhânta view, however, is that creation is no doubt a lîlâ or sport of the Lord, but with no such object or motive, as the Râmânujâs imagine. For Hari is Âpta-Kâma—whose desires are all fulfilled, so he can have no such inclination. However though the Lord has no object of His own to be gained by creation, He creates for the sake of others—to make jîvas perfect. As says the commentator Śrînivâsa:—tathâ cha Bhagavat sriṣṭeḥ sva prayojanâbhâvepi paraprayojanâpekṣatvam asty eva.]

MADHVA'S COMMENTARY.

Some men of little learning say that this creation proceeds from Time. Some say it is from Rudra, some say from Brahmâ, while others say it is from Pradhâna. All these are deluded verily; because Nârâyaṇa, the Supreme, is the creator of all and possessed of all power. He is the one creator alone, and no one else. The Pradhânâ (Nature), Time, Brahmâ, or Rudra and others below them in rank, are all under the command of the Lord (and create under His control). Some not very intelligent persons think that Viṣṇu had some desires left unsatisfied, therefore, He creates (in order to attain the fullness of his being). But the wise say the creation is for the sake of sport only, but a sport which is His nature (and not for the sake of throwing off laziness). For how can the Lord who wants nothing have any wants? The above is so stated in Harivaṁśa.

SECOND KHANDA.

MANTRA I.

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम्। अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्म्यप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

न Na, not. अन्तःप्रज्ञं Antaḥ-prajñam, Inner-Revealer, the manifestor of inner or subtle objects, *i.e.*, the Taijasa, the maker of inner consciousness when He is not the maker of dream conditions of consciousness, and not showing dream object. He is Nântaprajñaḥ. न Na, not. बहिःप्रज्ञं Vahiṣprajñam, the revealer of the external; the revealer of the objects of the waking state, *i.e.*, the Viśva. The outer consciousness. When not functioning as the maker of the waking state and showing external objects, He is called na-vahiṣprajña. न Na, not. उभयतः Ubhayataḥ, the intermediate, the both, *i.e.*, the state of partaking both of waking and dreaming—the reverie or somnambulism. प्रज्ञं Prajñam, the revealer, the manifestor. न Na, not. प्रज्ञान-घनं Prajñânaghanam, ghana-prajñânam, the revealer of ghana or Nescience. Ghana is the jîva itself when covered by unconsciousness, in the state of deep sleep. न Na, not. प्रज्ञं Prajñam, the trance or samprajñâta Samâdhi. When he does not produce the samprajñâta Samâdhi even. That which is made known exceedingly (prakarseṇa jñâpayati) is prajñâ, a vivid thought picture or object of meditation. न Na, not. अप्रज्ञं Aprajñam, the non-giver of knowledge. The Turîya is not entirely a non-giver of knowledge. He also gives a kind of knowledge. When He is not the non-giver, *i.e.*, when he is the giver of knowledge to the souls, who have thrown off their final body and are going towards mukti. अदृष्टम् Adriṣtam, invisible (to ordinary people, but visible to the muktas) who have received the grace of the chief Prâṇa—the First Begotten. अव्यवहार्यम् Avyavahâryam, not empirical, not perceptible, transcendental, cannot be an object of experience in Saṁsâra, but in Mukti only. अग्राह्यम् Agrâhyam, not seizable. अलक्षणम् Alakṣṇam, not having dharmas like the Viśva, &c., incapable of inferential proof. Not possessing the attributes of vyâpti or inferential knowledge like Viśva, Taijasa or Prajñâ, in waking, dreaming, and deep sleep. In all these states there is a standard by which one can know Him, but not so the Turîya. अचिन्त्यम् Achintyam, beyond thought, that about which one cannot reason. अव्यपदेश्यम् Avyapadeśyam, undefinable. एक Eka, one or supreme. Because He is the chief, therefore one. आत्म्य Âtmya, self, He is full, therefore called âtmâ or full. The essential nature of the Lord is Supremacy and Fullness, therefore it is called aikâtmyam. प्रत्यय Pratyaya, belief or knowledge: whose form is knowledge. सारम् Sâram, bliss or ânandam. एकात्म्यप्रत्ययसारम् The Supreme (eka) fulness (âtmâ) whose form is knowledge (Pratyaya) and bliss (sâra), the One Infinity, means knowledge and bliss. प्रपञ्चोपशमम् Prapanchopaśamaṁ. The word prapâñcha, 'spread out through guṇas.' The word upaśama means that whose essential

form is most excellent bliss The highest (upa) bliss (śama) spread throughout (prapañcha) = Viṣṇu, or the all-pervading (prapañcha) highest bliss. That which destroys (upaśama) all evils (prapañcha.) The word *upa* like *ut* means most excellent, and śama means bliss, upaśama, the most excellent bliss. Prapañcha—all-full. शान्तम् Sântam, peaceful. शिवम् Śivam, auspicious. Free from sorrow and full of joy, the personification of bliss, the joyous. अद्वैतम् Advaitam, erroneous knowledge of a thing is dvaita. The destroyer of dvaita or of false knowledge is advaita. This qualifies Prâjña also. The meaning of द्वि or two is to denote more than *one. i.e.,* the essential nature of a thing is called *one*, the non-essential is called *two.* चतुर्थम् Chaturtham, the fourth. मन्यन्ते Manyante, they believe or think. सः Saḥ, He, having the four-fold form of Viśva, &c. आत्मा Âtmâ, self. The Lord, of whom it was said in verse 2, that He has four parts ; so ayam âtmâ chatuṣpât, that âtman is this. सः Saḥ, He, the fourfold. विज्ञेयः Vijñeyaḥ, to be known. All the four should be known not only Turîya.

1. (U²) When He does not produce the state of dream, nor the state of waking, nor the somnambulistic state, (*i.e.*, not active as Viśva and Taijasa), nor the deep sleep state, nor the samprajnâta samâdhî state, when He gives the final knowledge (to the souls that have thrown off their last body and are proceeding towards Release), who is the Invisible, the Transcendental, Unseizable, Uninferable, Inconceivable by reasoning, Undefinable, the Single Infinity, Knowledge and Bliss, the Destroyer of the five-fold bodily bonds, the Peaceful, the Joyous the Destroyer of false knowledge, He is called the Fourth. Thus is the Âtman, the fourfold. He, the four-fold, must be known.—16.

MADHVA'S COMMENTARY.

Viṣṇu, in the form of Turîya, resides in the space at the end of the twelve. The Muktas only know this form of the Lord; it is not seen by men leading the ordinary empirical life of saṁsâra. They whose mind is completely concentrated in the Lord, who have reached the sixteenth kalâ and obtained His grace, and who are seers of the aparokṣa get sometime the vision of this High Goal.

[*Note.*—Dvâdaśânte—at the end of the twelve—means the open space which is twelve fingers above the head. (The aura generally extends so far—therefore, it means outside the physical body but within the aura). Or it may mean a point within the brain which is twelve fingers from the root of the nose. (May it not refer to the pineal gland? or the pituitary body?) This is the fourth seat of Viṣṇu in the human body. The sixteenth kalâ is the name of the chief life, the First-born, the Mukhya Prâṇa. The grace of this Mukhya Prâṇa is a necessary condition for obtaining Divine Vision or aparokṣa. See Pr. Up., VI. for the sixteen kalâs. The aparokṣa is dependent upon the grace of the First-begotten.]

The word ekâtmya-pratyaya-sâram means that He is one (eka), *i.e.*, the Chief, He is the âtman or full. His form or nature is the Principal All-fullness (eka-âtmya): therefore He is called ekâtmya. He is pratyaya or knowledge. He whose form is knowledge is called pratyaya. He is Sâra or bliss. The whole phrase ekâtmya-pratyaya-sâram therefor means 'the One Infinity, knowledge and bliss.' The phrase prapañcha-upaśama means the All-pervading Viṣṇu whose form is the highest bliss: for prapañcha means

'spread out,' 'all-pervading,' &c. Upa means highest, and Śama means blissful. Or it may mean 'Viṣṇu, the destroyer of bonds': for prapañcha means 'bodily bonds,' upa-śama 'the destroyer'; for the Lord Turîya destroys all bonds and gives Mukti. The Turîya is called Śivam, because He is free from all sorrows and is essentially all-joy: and this is the sense in which the word Śiva is used in the Scriptures. The Turîam is called advaitam for the following reason as given in the Mahâtmyam:—

"A mistaken notion is called 'dvaita,' and as Hari, the Turîya, the Highest Person, destroys this misconception (by imparting true knowledge or by giving Mukti) He is called advaitam, the destroyer of false knowledge."

According to Sankalpa, the word Dvaita is thus derived:—

"To the √इ 'to know,' is added the affix क्त kta, and we get इतः, meaning 'known,' 'knowledge,' द्वि इतः=द्वितं, 'double knowledge'-knowledge of a thing not as it is, but contrary to it: (just as 'duplicity' is opposed to 'simplicity'), knowledge obtained not by the simple and single method, but by a second or a false method."

Thus द्वीतं Dvîtam means "known by a circuitous or second-hand method." To this is added the affix अण् without change of sense (svârtha), and we get द्वैतं dvaitam.

The word antar-prajña means knowledge (or consciousness) of internal impressions (as in dreams); Bahi-prajña means consciousness of external objects: prajñâna-ghana means deep sleep, prajña means the state midway between waking and dreaming, when the jîva perceives external sounds, &c., but dreams dreams as well (somnambulistic state?) When the Lord produces none of these five states of consciousness in the jîva, that form of the unborn Lord is called Turîya. In this form He produces none of the above kinds of states in the jîvas: but He is the giver of all knowledge, in that Turîya form, to the Released Souls (according to their capacities). The above is from the Brahmâṇḍa Purâṇa.

The Turîya is called invisible, because the non-free souls cannot see Him, and He is not visible except through the grace of the sixteenth (the Chief Life). He is called transcendental (avyavahâryam) because He does not come within the sphere of sense perception unless one get Release (for the Lord is perceived then by the Free Souls). The word agrâhyam (unseizable) has the same sense as avyavahâryam (transcendental). The word alakṣaṇam means that which cannot be an object of inference. The Viśva, Taijasa or Prâjña can be inferred or measured; but the Turîya is without such mark: and because He is alakṣaṇam, therefore, He is beyond thought (achintyam or above reasoning). (Because He cannot be reasoned about) therefore, He is undefinable; except by one mark, namely, chidânanda—He is consciousness and bliss. The Turîya is the cause of all the activities of the Released Soul. (The Turîya is thus possessed of a lakṣaṇam, but for the Muktas only.)

The phrase "sa âtma sa vijñeya" does not mean that the Turîya alone is the Self, He alone is to be known, but that the Âtman, of which it was premised in the beginning "soyam âtmâ chatuṣpât"—"this âtman has four-feet" has now been described in its four-fold divisions. The repetition of "sa âtma" here is to mark the conclusion, as its use in the second verse marked the beginning. The description of the chatuṣpât Âtman ends here. Because the next section commences a separate description of it, as regards its four-syllables or the akṣara or Imperishable âtman, the adhyakṣaram, by using the phrase "so' yam âtm â adhyakṣaram." Thus we read in the Pratyaya:—

"The seekers of Release should know the Âtman having the four-fold form of Viśva, Taijasa, &c.: for though He is without qualifications or divisions, yet the Lord is described as having these four-fold forms."

[*Note*.—The phrase "sa âtmâ sa vijñeyah," marks the conclusion of the topic started by the phrase "so' yam âtmâ chatuṣpât." The phrase "so' yam âtmâ adhyakṣara" of the next verse starts a new topic, showing how the syllables of Om correspond with Viśva,

&c. The first section describes the four-fold aspect of the Lord, so that the Mumukṣu by meditating on Him may get Mukti : the next topic has a different object in view. Moreover, the phrase "sa âtmâ savijñesaḥ" does not mean that the Turîya alone should be known, He alone is the âtman : but it applies to all the four, namely, to Viśva, Taijasa, &c.]

KÂRIKÂ VERSES. 2.

अत्रैते श्लोका भवन्ति Atra (on this) etc., (these) ślokaḥ (verses) bhavanti are. On this are the following verses :

निवृत्तेः सर्वदुःखानामीशानः प्रभुरव्ययः ।
अद्वैतः सर्वभावानां देवस्तुर्यो विभुः स्मृतः ॥ १० ॥

निवृत्ते: Nivritteḥ, on the cessation. सर्वदुःखानाम् Sarva-duḥkhânâm, of all sorrows. The Lord Turîya having brought about the cessation of all sorrows. ईशानः Iśânaḥ, the life (अनः चेष्टकः impeller) of the muktas (ईशाः); the controller of the perfect ones, who have reached lordliness. प्रभुः Prabhuḥ, the Lord, the cause. अव्ययः Avyayaḥ the unchanging. अद्वैतः Advaitaḥ, the destroyer of false knowledge. सर्व-भावानां Sarva-bhâvânâm, of all jivâs or thinkers. Bhâva means the jiva because it comes into being (bhâva) or manifestation by entering into a body. That which comes or exists (bhavati) through the Lord, *i.e.*, a being is called bhâva. Or √bhu, ' to think,' bhâva, a thinker. देवः Devaḥ, the goal, derived from √div, 'to go.' The goal of all jivas. तुर्यः Turyaḥ, the Turîya. विभुः Vibhuḥ, all- pervading, capable. स्मृतः Smṛitaḥ, is declared.

2. (K[10]) The all-pervading Turîya is said to be the goal of all thinkers, when all their sorrows cease (and they get mukti). He is the controller of the released souls, and is unchanging and the destroyer of false knowledge.—17.

MADHVA'S COMMENTARY.

The cause of the cessation of all sorrows is the Lord Turîya. Thus says the Pratyâhâra :—"Hari in the form of Turîya is declared to be the giver of salvation. He is the (deva) goal of all jîvas, because towards Him all go. The jîvas are called *bhava*, because they come into existence (bhavanti) from the Lord. He is called Iśâna, because he is the anana or controller of Iśas muktas."

KÂRIKÂ-VERSES 3.

कार्यकारणबद्धौ ताविष्येते विश्वतैजसौ ।
प्राज्ञः कारणबद्धस्तु द्वौ तु तुर्ये न सिद्ध्यतः ॥ ११ ॥

कार्य Kârya, effect, illusion, the waking state, because it is the effect of nescience, by which one gets the false notion of ' I ' and 'mine.' Kârya-baddha would thus mean bound by the idea of 'I' and 'mine.' कारण Kâraṇa, cause, avidyâ. बद्धौ Baddhau, bound by the chain of cause and effect—existing in the sphere of causation. The Lord as Viśva and Taijas binds the jivas in the chain of cause and effect. तौ Tau, the two. विश्व-तैजसौ Viśva-Taijasau, the Viśva and Taijasa. इष्येते Iṣyate, are desired, are said to be. प्राज्ञः Prâjñaḥ, the prâjña. कारण Kâraṇa, the cause. बद्धः Baddhaḥ, bound. तु Tu, but. द्वौ Dvau, the two. तुर्ये Turye, in the Turîya. न-सिद्ध्यतः Na sidhyataḥ, are not valid, do not exist.

3. (K.[11]) Both Viśva and Taijasa are held to be bound by cause and effect both, Prâjña is bound by the chain of cause alone, but neither cause nor effect has any validity in Turîya.—18.

MADHVA'S COMMENTARY.

The Lord as Viśva and Prâjña is said in the Scriptures to be bound, by which it is meant that the bondage of the jîvas in the chain of cause and effect is under His will and control. For how this Supreme can ever be bound? He by whose command everything else is bound, He who is the Lord of bondage, the Self of knowledge cannot be bound. As says the Kauṣârava Śruti: The phrases—"He is bound, He is sorrowful" when applied to Hari mean He causes the bondage, He causes sorrow (to the sinner). So also the phrases "He is Jîva, He is prakṛiti," mean, "He causes animation or jîvahood (Jîvayati). He fashions the world (prakaroti)." So also the phrases "He is the inferior, he is non-eternal," mean "He makes others inferior, He makes them temporal."

The same idea is conveyed by the following speech of the goddess of learning, Sarasvatî, addressed to the Devas in Mahopaniṣad:—"O Mighty Devas! my duty ever is to proclaim the glory of Viṣṇu (in songs and poetry) and when I sing out the praises of others like Brahmâ, &c., that also refers to Viṣṇu, for they derive their glory from Him. But if anything be found anywhere apparently derogatory to Viṣṇu, know that I could never have intended it, for I am called Sarasvatî because I always flow (sarana) towards Him magnifying and proclaiming His greatness and remove (sarana) all ideas derogatory to His glory. Therefore know that the scriptural phrases must be so interpreted as to redound to the glory of the Lord.

Note.—In the waking state, the Lord as Viśva produces double bondage in the jîva, first the universal bondage of avidyâ (the cause) and second the bondage of the effect of avidyâ, namely, the illusion of one being an independent agent, &c. Similarly, two-fold is the bondage in the dream state also. In deep sleep, Prâjña causes only one bondage—the bondage of the Mûla avidyâ—the Universal Nescience, the cause. In the Turîya there is absence of both. This is the state of non-bondage, freedom. The very fact that the jîva awakens, from the deep sleep back to the world, shews that the seed or the cause was latent in him, to bring him back to the world of effect. The Turîya is, therefore, the giver of wisdom and mukti.

KÂRIKÂ-VERSE 4.

नात्मानं न परांश्चैव न सत्यं नापि चानृतम् ।
प्राज्ञः किंचन संवेत्ति तुर्यं तत् सर्वदृक् सदा ॥ १२ ॥

न आत्मानं Na âtmânam, not the Self, His own form, the own form of Prâjña. Prajña does not show His own form. न परान् Na parân, not the others. Prâjña does not reveal to the jiva in deep sleep any *other* objects, except nescience or bliss and time and one's own identity. च एव Cha eva, and even. न सत्यं Na satyam, not the truths, the virtuous deeds, the puṇya. न अपि च Na api cha, and not even. अनृतं Anṛitam, falsehood, the sin as opposed to virtue. प्राज्ञः Prâjña the Lord as prâjña. किंच Kiñcha, whatever. न संवेत्ति Na samvetti=संवेदयति does not cause (the jiva) to know. तुर्यं Turyam, the turîya. सर्वदृक् Sarvadṛik=Sarvam darśayati-shows everything (to the Muktas). सदा Sadâ, always, for ever.

4. (K.[12]) Prâjña shuts out from the jîva His own form as well as other objects. He shows to it then neither the truth nor even the false-

hood. Nothing whatever is shown to it, On the other hand, the Turîya displays all objects eternally to the freed soul.—19.

MADHVA'S COMMENTARY.

Prâjña conceals everything from the soul. The Lord as Prâjña reveals not to the jîva either His own form or those of others. He shows to the jîva neither truth nor untruth, except the Jîva's own form, and Time and Tamas. (In deep sleep, the soul is conscious of its own existsnce, of Time and of Avidyâ or joy). In that state of deep sleep He shows nothing to the soul but joy). But the Turîya, the supreme Lord, reveals everything to the soul in Mukti. Thus we read in the Pratyaya.

[The commentator Śrî Madhva takes all these active verbs in a causative sense. He explains baddha (bound) by bandhaka (the binder, one who binds): samvetti (who perceives) by samvedayati (causes another to perceive), Sarva-dṛik (seer of all) by sarva-pradarśayitâ (the revealer of all). Why should these active forms be construed as causative ? To this he answers by the following quotation from Brahmatarka.] In the Brahma-tarka we read :—" The word agent or grammatical kartâ is defined to be svatantra-kartâ—that which is independent with regard to an action is called agent; (therefore kartâ always applies to the Chief agent. In the Upaniṣad the chief agent is the Lord.) Therefore Prâjña is the chief agent in the act of unconsciousness—namely, he causes or produces unconsciousness in everything else. (Prâjña has therefore alone freedom or independence in the act of producing unconsciousness). Similarly with regard to the act of showing others, the chief agent is the Turîya—therefore Turîya is the kartâ of the action of revealing everything to others. Thus from the very fact that Brahman is the highest agent, it follows that these verbs here must be construed in a causative sense."

KÂRIKÂ VERSE 5.

द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः ।
बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ॥१३ ॥

द्वैतस्य Dvaitasya, the duality, the false notion that the bodies, &c., are independent of the Lord. अग्रहणं Agrahaṇam, non-acceptance, non-perception. तुल्यं Tulyam, equal. प्राज्ञ-तुर्ययोः Prâjña-turyayoḥ, of Prâjña and Turîya. Those who have reached the Prâjña or the Turîya Brahman have this point in common, that both have discarded the illusion or dvaita or the notion of being independent agents or that they and their bodies are not under the control of the Lord. The souls here never fall into the delusion of free-will. बीज-निद्रा-युतः Bîja-nidrâ-yutaḥ Prâjñaḥ = seed-sleep accompanied (is) Prâjña, *i.e.*, associated with the seed or root of sleep or ignorance : the mûlâ avidyâ. Prâjña is always associated with this Root Nescience. As He is the Lord of this Mulâ avidyâ called also the Bîja-nidrâ, He is said to be joined (Yuta) with her : as we say bhritya-yutaḥ svâmî, the master accompanied by the servant. सा च Sâ cha, but she. तुर्ये Turye, in the Turîya. न विद्यते Na vidyate, does not exist.

5. (K[13]) The jîvas who have reached the Prâjña or the Turîya are both equal in so far as they have risen above the illusion of duality (which consists in thinking that they are independet of the Lord). (The difference, however, between them is) that those in Prâjña are covered by the Primeval Nescience, but not so those who are in Turîya.—20.

MADHVA'S COMMENTARY.

Viśva and the rest are said to be joined (yutaḥ), with sleep; because she (the Sleep—Primeval Nescience) is under the Lord, and is His handmaid, in these three states. The force of yutaḥ here is the same as in the sentence bhṛitya-yutaḥ Svâmî—the master joined with the servant, *i.e.*, the master under whose control is the servant. The phrase nidrâ-yutâḥ Prâjñaḥ dees not mean that the Lord Prâjña is overpowered by the Sleep or Nescience for there can never be want of knowledge, in the case of the Supreme Self.

Note.—The Nidrâ or Mulâ Avidyâ is the associate of the Lord in three states of Viśva, Taijasa and Prâjña. He works through Her in those states.

Though these four forms of the Lord are identical, yet Brahman is said to do a thing in a certain form, and not to do a thing in another form, from the point of view of practical reality, and according to the particular power that He wields for the time being. The different aspects of Brahman are identical (abheda) yet as different sets of activities appertain to different forms, they are said to be different. (Therefore it is said that as Turîya He does not do something which He does as Viśva, &c. It only means that some particular powers are used in one form and not used in another form).

(The word Sarva-dṛik has been explained as 'He who shows all" and not as "He who sees all," though both would be appropriate epithets of the Lord. The objection, however, to the second meaning is as follows:—

If the word sarva-dṛik in not construed as a causative and is not interpreted as 'He causes the perception of all' then Sarva-dṛik must be interpreted as "He sees all" and not "He shows all." This would go against the statement that in Prâjña and Turîya the non-acceptance of dvaita is the common ground. (For then the pharse turîyam Sarvadṛik would mean the Turîya is omniscient and sees everything. What is then the force of saying that the Turîya does not *see* (grahaṇa) the duality: for by the very fact of His seeing all he would see the dvaita also, and know it to be an illusion. Sarva-dṛik, therefore, must mean "shows all" and not "sees all").

KÂRIKÂ VERSE 6.

स्वप्ननिद्रायुतावाद्यौ प्राज्ञस्त्वस्वप्ननिद्रया ।
न निद्रां नैव च स्वप्नं तुर्ये पश्यन्ति निश्चिताः ॥ १४ ॥

स्वप्न Svapna, dream; the illusion in the form of effect. The waking state is also dream in this sense. निद्रा Nidrâ, sleep, the avidyâ or nescience. युतौ Yutau, joined. Associated with 'dream' and 'sleep.' आद्यौ Adyau, first two, namely, the Viśva and the Taijas. They are associated with *both* the illusion of the phenomenal, and the great Ignorance: in other words with the "effect and the cause." प्राज्ञः Prâjñaḥ, the Prâjña. तु Tu, but. अस्वप्नः Asvapnaḥ, without 'dream': the illusion of "effect." निद्रया Nidrayâ, by sleep (in which there is no dream). The Prâjña is associated with the 'cause' alone and free from the two-fold delusion called 'dream' and 'sleep'. न निद्रां Na Nidrâm, neither sleep. न एव च Na eva cha, nor even. स्वप्नं Svapnam, the dream. तुर्ये Turye, in the Turîya. पश्यन्ति Paśyanti, see. निश्चिताः Niśchitâḥ, the persons who have known the reality. They who have thrown off the bond of the "cause" and the "effect."

6. (K.[14]) The first two are accompanied by dream and sleep, the Prâjña (is associated) with sleep without dream. The wise perceive neither dream nor sleep in the Turîya.—21.

KÂRIKÂ-VERSE, 7.

अन्यथा गृह्णतः स्वप्नो निद्रातत्त्वमजानतः ।
विपर्यासे तयोः क्षीणे तुरीयं पदमश्नुते ॥ १५ ॥

अन्यथा Anyathâ, contrary, wrongly; thinking that this body, house, &c., belong to him and not to the Lord. गृह्णतः Grihṇataḥ, of the person accepting or comprehending or perceiving, *i.e.*, perceiving the tattva or reality wrongly is 'dream' technically so called. स्वप्नः Svapnaḥ, dream. The word is used here to include both the waking and the dream. The wrong notion of independent ownership of body, etc. निद्रा Nidrâ, sleep or avidyâ—the Great Nescience, the mother of all illusion. तत्त्वम् Tattvam, the Reality, the Lord. Not perceiving the reality at all is sleep. The real truth about the Lord, that He is independent. अजानतः Ajânataḥ, of not knowing. विपर्यासे Viparyâse, inverted knowledge, error or mistake, viparyâse kṣîṇe when inversion is removed. The constant rotation or revolution is also viparyâsa. तयोः Tayoḥ, of these two. क्षीणे Kṣîṇe, in the destruction, when destroyed: when exhaustion takes place of viparyâsa or error. तुरीयं Turîyam, Turîyam. पदं Padam, the goal. अश्नुते Aśnute, reaches, attains.

7. (K[15]) The word svapna or dream is applied to the wrong notion (such as that one has independent ownership over his possessions and that they are not Lord's); the word nidrâ or sleep means the wrong conception of truth regarding the attributes of the Lord, such as that He is not independent, &c. When the constant rotation of these two wrong notions becomes exhausted and ceases, then the Soul attains the goal of Turîya.—22.

MADHVA'S COMMENTARY.

The Prâjña and Turîya do not both cause the imposition of dvaita on the jîva. In this both are equal. The Turîya does not impose dvaita on the jîva, nor does Prâjña also cause it—but Prâjña has under Him the Sleep which has latent in her the power of imposing dvaita on the jîva. This is the sense of the Scriptures. From one wrong knowledge arises another wrong knowledge, the error has a tendency to reproduce itself. (Thus a wrong notion of a person's entertaining in his waking state that he is an independent agent reproduces itself in dream, when he also thinks himself to be an independent agent, but with regard to objects which are merely revived impressions of the objects perceived in the waking state and which the dreamer mistakes for real objects. The next verse describes how this eternal circle of wrong notions may cease.)

Note.—(The jîva attains the Turîya the goal when both sorts of imperfections are destroyed—that of the waking and dream in which the soul takes something unreal to be real; and that of the deep sleep in which the true Reality is not known.)

Note.—One perceives wrongly on account of the ignorance of the true nature of things. In the waking state men have the false notion of 'I,' 'Mine,' etc., and that they have free will, &c. That state is, therefore, also a dream metaphorically. In the dream state truly so called, this false notion becomes still more erroneous and is applied to the revived false impressions of the waking state and the dreamer takes them as real as waking. In the deep sleep, there is total ignorance, perception of nothing. When the soul transcends both these imperfections, then the Turîya is reached.

The waking and dream are perceiving of inverted (viparyâsa) images of reality, as one sees the inverted image of a landscape in a photogrphic camera. The deep sleep is the focal point from which commences this inversion. One must transcend the lens of Avidyâ to see the landscape properly. So long as one is within the camera, under the Great Cause, the 'lens,' the mother of all inversions, he can never see a right picture. The camera or Saṃsâra must be left, the Avîdyâ lens must be transcended, to see the reality: there must be the turning over (viparyâsa) of the inverted image in order to see it rightly.

Note.—From a wrong perception of reality arises 'dream;' from non-perception of it, 'Sleep.' When the inversion arising from these two causes is removed, then (the Soul) reaches the Turîya goal.

KÂRIKÂ-VERSE 8.

अनादि मायया सुप्तो यदा जीवः प्रबुद्ध्यते ।
अजमनिद्रमस्वप्नमद्वैतं बुद्ध्यते तदा ॥ १६ ॥

अनादि Anâdi, beginning-less. Viṣṇumâyâ is called beginning-less because belonging to the time-less Viṣṇu. मायया Mâyayâ, by the power, by the Will: by the Prakṛiti, as being under the will of Viṣṇu. The word Mâyâ means the will of the Lord, and the Avidayâ who is dependent on Him. सुप्तः Suptaḥ (Svâpitaḥ), sent to sleep: immersed in the saṃsâra. यदा Yadâ, when. जीवः Jivaḥ, the soul, the individual self. प्रबुद्ध्यते Prabuddhyate, awakens, gets wisdom through (the will of God and His grace and the instruction given by a True Master.) Hears the truth that the Lord alone is Independent, everything else is dependent on him. तदा Tadâ, then. अजं Ajam, the Unborn, free from the faults of birth, decay, &c. अनिद्रं Anidram, the non-sleeping, free from Nescienee. अस्वप्नं Asvapnam, the non-dreaming, beyond the waking and the dreaming states—free from delusion. Free from the activities of Viśva, Taijasa and Prâjña forms. अद्वैतं Advaitam, giver of freedom from wrong knowledge, or the remover of false notions, and of all evils. बुद्ध्यते Buddhyate, understands or knows immediately (aparokṣa), then arises the direct, intuitive, immediate knowledge of God.

8. (K[15]) When the jîva awakens from the sleep, in which it was plunged by the eternal will of the Beginning-less Lord, then he gets the direct vision of the Lord who is without birth, without ignorance, without delusion and who removes all wrong knowledge.—23.

MADHVA'S COMMENTARY.

When the jîva, sent to sleep by the Mâyâ or Will of the Anâdi or the Beginning-less Viṣṇu, is awakened by the grace of that will, then it sees Viṣṇu. Thus we read in the Prakâśikâ. (Understanding the Advaitam means seeing Viṣṇu).

KÂRIKÂ-VERSE 9.

प्रपंचो यदि विद्येत निवर्तेत न संशयः ।
माया मात्रमिदं द्वैतमद्वैतं परमार्थतः ॥ १७ ॥

प्रपञ्चः Prapañchaḥ, the pentad, the world, the false notion of "I" and "mine," a notion that depends upon the mistaken relationship of self and ownership. The false notion of the jîva arising from not distinguishing himself from

his body and bodily relations. The notion of the jîva that he is the owner, and that his body, house, &c., are his possessions is prapañcha. यदि Yadi, if. विद्येत Vidyeta, exists, *viz.*, if it exists, because the soul has put itself as if it was independent of the control of the Lord. If this false notion or prapañchâ exist even dependent upon another. If it be assumed, for argument's sake, that this prapañcha has an existence, though dependent. निवर्तेत Nivarteta, will cease, (when the knowledge of the Lord is gained). न संशयः Na Saṃśayaḥ, undoubtedly. माया Mâyâ, will of God. मात्रम् Mâtram=created : merely created by the will of God. इदं Idam, this. द्वैतं Dvaitam, the false notion of the ignorant people. अद्वैतं Advaitam, the true Brahman. The one. परमार्थतः Paramârthataḥ, of the Highest end, the supreme. The affix "tas" has the force of genitive. From the grace of the Great End—the Lord.

9. (K[17]) Even if the false worldly notion (of "I" and "mine") really exist, it would cease undoubtedly when the Lord so wills it. For the false notion regarding the one Lord would, in this view, be created by the will of the Lord, and cease when He wills otherwise.—24.

Note.—If this prapañcha—the notion of "I" and "mine," "own" and "ownership"—were the essential nature of the jîva or soul, then it would never cease, even through the grace of God, for the *essential* attribute cannot be destroyed without destroying the thing. It follows, therefore, that the prapañcha or the pentad or the pentuple body of the soul, the five permanent atoms do not constitute the essential nature of the soul, the jîva takes them up through abhimâna or false identification with them : and it is under the will of the Lord, and consequently when there is His grace, and He wills that this false identification should cease and true knowledge arise, it ceases to exist. Therefore the Kârikâ says that if it be admitted that this prapañcha exists only because the jîva has not the right knowledge, then it would come to an end when the true knowledge of God is obtained. For this mistaken notion or prapañcha or dvaita arises from the mere will of the Great Being—the One, the Advaita. The wise know the Lord as One and Advaita, but the ignorant break up His unity and think of Him as a plurality. Since the prapañcha arises from the will of the Lord, it ceases also with regard to any particular jîva, if the Lord so wills it.

This notion of the jîva that the body, &c., belong to him, has its root in the beginningless time. Though this delusion is anâdi yet it has an end. This delusion was created by the power of the Lord, by His Mâyâ, and when He wills the contrary, it ceases. This is on the assumption that this false knowledge has a real existence. As a matter of fact, it has no true existence. Ignorance is mere negation of knowledge. It is not a 'natural' object.

KÂRIKÂ-VERSE 10.

विकल्पो विनिवर्तेत कल्पितो यदि केनचित् ।
उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते ॥ इति ॥ १८ ॥

विकल्पः Vikalpaḥ, false knowledge, wrong notion ; perverse (*vi*) creation (kalpa). विनिवर्तेत Vinivarteta, would cease. कल्पितः Kalpitaḥ, created, imagined. यदि Yadi, if, unreal. The word *yadi* here means the unreal, as explained in the Bhâgavata, XI. Book. केनचित् Kenachit, by some cause due to ignorance. उपदेशात् Upadeśât, through instruction (given by the Teacher or by the Lord)

after this arises bliss of Mukti. अयं Ayam, this. वाद: Vâdaḥ, saying, conclusion. ज्ञाते Jñâte, on (Brahman) being known rightly. द्वैतं Dvaitam, the false knowledge of "own" and "ownership" न विद्यते Na vidyate, does not exist. इति Iti, thus. It closes the quotation which began with the words "On this are the following verses."

10. (K[18]) Therefore, this false notion arises from some cause (due to ignorance), and so it is unreal, and would cease when instruction is imparted by a Teacher. This is the saying of the wise, that when the One is known, the Two ceases to exist—25.

Note.—The false notion of "I" and "mine," when everything is really "Lord's," is the creation of some cause that has its root in ignorance. It is consequently unreal, and so it can be destroyed through right knowledge and true instruction given by a teacher. When such knowledge is obtained, then arises the great bliss of Mukti. The perfects say that when the Brahman is known, the unreality ceases and bliss arises.

The Vikalpa or wrong notion that the body, houses, &c., are mine and belonging to me is really not an idea that has any truth in it, it is not Svâbhâvika. But even, if any one owing to ignorance or "common sense" were to make it a svâbhâvika thing, by thinking that it is a reality, still even by proper instruction, given by a teacher it would come to an end. For this is the saying of the wise ज्ञाते द्वैतं न विद्यते "on knowing Brahman rightly, the false knowledge comes to an end." These last verses have been taken also by Madhva to prove the reality of the World, in opposition to the theory of its being an illusion.

Third Khaṇḍa.

Mantra 1.

सोऽयमात्माऽध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥ ८ ॥

सः Saḥ, he. अयम् Ayam, this. आत्मा Âtmâ, The Lord, in the fourfold forms of Viśva, Taijasa, &c. अध्यक्षरम् Adhyakṣaram, that which surpasses (adhi) all, and is imperishable, the Supreme and Imperishable. ओंकारः Oṃkâraḥ, designated by Om : Om the Maker. The sound Oṃ. अधिमात्रम् Adhimâtram, numerous (adhi), parts or mâtras ; whose parts are all infinite and excellent, and full (adhi). Whose every portion is an infinity. पादाः Pâdaḥ, portions, steps, aspects like Viśva &c. मात्राः Mâtrâḥ, (are called) mâtrâs. मात्राः Mâtrâḥ, the mâtrâs or measures. च Cha, and. पादाः Pâdâḥ, portions. अकारः Akârâḥ, the sound अ, designating the Viśva. उकारः Ukâraḥ, the sound U, the name of Taijasa. मकारः Makâraḥ, the sound M, the name of Prâjña. इति Iti, thus.

1. (U[8]) He this Âtman is the Supreme and Imperishable, and called Oṃ. His every part is of surpassing excellence. His portions are called measures and His measures are portions. These are the syllable अ A, उ U and म M.—26.

MADHVA'S COMMENTARY.

The word adhi-akṣaram means He who surpasses (adhi) all and is great in every respect, and who is Imperishable (akṣara) : Or the most Excellent and Imperishable. The word adhimâtra means he whose mâtrâs or parts are excellent (adhi) ; or he whose every portion is an infinity. (For every part of the infinite must be infinite). This Infinite is called Oṃ : which is made up of three sounds, the sound अ, उ, and म. He is called अकारः because he is symbolised by the letter अ, *i.e.*, अ is His name.

Note.—This and the last khaṇḍa eulogise the Praṇava. In the previous two khaṇḍas have been shown the fourfold aspect of the Lord as Viśva, Taijasa, Prâjña and Turîya and the four-fold syllables of Oṃkâra, namely अ. उ, म, and the nâda. This Upaniṣad verse declares first the threefold Praṇava, A. U. M.

Mantra 2.

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राप्तेरादिमत्त्वाद्वाप्नोति ह वै सर्वान् कामानादिश्च भवति य एवं वेद ॥ ९ ॥

जागरितस्थानः Jâgaritasthânaḥ, waking place. वैश्वानरः Vaiśvânaraḥ, Vaiśvanara. अकारः Akâraḥ, designated by the sound A, which is the symbol of Viśva aspect of the Lord. प्रथमा Prathamâ, first. मात्रा Mâtrâ, portion. आप्तेः Âpteḥ, because He brings (âpayati or prâpayati) all objects to the jîvas, or He causes all jîvas to grasp all objects in this state, therefore, it is a condition of âpti or acquiring. आदिमत्त्वात् Âdimatvât. Having a beginning. The Viśva has two beginnings. To reach the waking state from that of sleep, the Viśva separates

from the Prâjña. Thus the first beginning is Prâjña. From dream also it comes to waking so Taijasa is the second beginning. वा Vâ, or. आप्नोति Âpnoti, he obtains. ह Ha, indeed वै Vai, verily. सर्वान् Sarvân, all कामान् Kâmân, objects of desire, through the grace of Viśva, when released. आदिः Âdiḥ, first, Saviour, Viśva, becomes the âdi or saviour of such a person. च Cha, and. भवति Bhavati, He becomes. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows.

2. (U[9]) The Lord in waking state is called Vaiśvânara and is designated by the latter अ A, and this is His first part; for the word âpti, the approacher, begins with अ A, or because it has a beginning (âdi). He verily attains all desires, and Viśva becomes his Saviour who knows thus.—27.

MADHVA'S COMMENTARY.

Conventionally the Viśva is spoken of as the (Alpha or) अ and so it is called akâra—He whose symbol is अ. The Vaiśvânara, which has already been described in the preceding mantras, as the first mâtrâ or aspect of the Lord (see mantra 9) is again taught here and is symbolised by अ. The Viśva is said to be âdimân—"He that has a beginning"—because Prâjña and Taijasa precede it in manifestation. When waking from deep sleep (supti) the Viśva separates from Prâjña and so Prâjña becomes its âdi or beginning. Similarly, when waking from dream state, it separates from Taijasa. Thus these two are the beginning of viśva. The word "âdi" in the text also means that the Viśva becomes the âdi or saviour of the worshipper of अ.

Note.—Sometime a jîva suddenly awakes from deep sleep owing to being violently shaken or roused and does not pass through the intermediate stage of dream. Thus Prâjña becomes the beginning of Viśva. Similarly, the jîva, often as a general rule, arises from a dreaming condition to the waking state and so the Taijasa also becomes the âdi or beginning of Viśva.

Two reasons are given for the Viśva being called अ, namely, that अ is the contracted form of either आप्ति "the Bringer," or of आदि "âdi," the Saviour. We can derive the noun अ, the Bringer from the √आप्, 'to pervade' taken in a causative sense and adding the affix ड. The derivation of अ from आदि is problematic.

MANTRA 3.

स्वप्न स्थानस्तैजस उकारो द्वितीया मात्रा उत्कर्षादुभयत्वाद्वा उत्कर्षति ह वै ज्ञान-सन्ततिं समानश्च भवति नास्याब्रह्मवित्कुले भवति य एवं वेद ॥ १० ॥

स्वप्नस्थानः Svapnasthânaḥ, the place of dream, or the Lord presiding over svapna or dreams. तैजसः Taijasaḥ, Taijasa, the shining state. उकारः Ukâraḥ, the letter U, having the name उ॥ The name of Taijasa is उ। द्वितीया Dvitiyâ, second. मात्रा Mâtrâ, measure, letter, portion. उत्कर्षात् Utkarṣât, drawing away from (the idea of body; and takes him to the region of stored up impressions or dreams). The cessation of external functions: and perception of dream objects. उभयत्वात् Ubhayatvât, producing two-fold effects, *i.e.*, the stopping the perception of external things and causing the perception of internal dream objects. वा Vâ, or. उत्कर्षति Utkarṣati, excels. ह Ha, indeed. वै Vai, verily. ज्ञानसंततिं Jñânasantatim, (through the) lines of knowledge. The current (santati) of knowledge is not broken. There is no gap in his consciousness, no break in

the flow of the stream of his knowledge. On attaining Release, he becomes one of the perfects in knowledge and wisdom. समानः Samânah, balanced, through affection for all and freedom from faults, he becomes an arbitrator among the Freed Souls : Judge. One who is *equally* inclined to both parties. Samâna, common. Or mâna means pervading inside, samâna=existing as a mâna, *i.e.*, existing in the midst of all Perfects and Freed Souls : as their harmoniser and moderator. च Cha, and. भवति Bhavati, becomes. न Na, not. अस्य Asya, in his, the knower of why the Taijasa is designated उ ॥ कुले Kule, family. अब्रह्मवित् Abrahmavit, a non-knower of Brahman भवति Bhavati, takes birth. यः Yah, who. एवं Evam, thus. वेद Veda, knows.

3. (U [10]). The Lord of Dreams called Taijasa is designated by the syllable U ; it is the second aspect. He is called उ U because He draws in the jiva from the waking or outward state, into the interior world ; or because He produces a two-fold effect. He who thus understands the twofold reason for the Taijasa being called उ U, attains an unbroken flow of consciousness and getting Mukti becomes one of the Ever-wise. He becomes a moderator of all and a non-knower of Brahman is not born in his family.---28.

MADHVA'S COMMENTARY.

The word utkarṣa means that which draws up the jîva towards himself by raising it from the false identification (abhimâna) with the body. The Taijasa does so. He is called ubhaya or both, because He stops all external impressions and causes the perception of dream objects. The word samâna means "same," *i.e.*, he becomes impartial to all ; every one looks up to him as to a moderator or a conciliator : (for he loves all and is free from all defects of partiality, &c).

Note.—The word madhyastha translated as a conciliator, arbitrator, may mean also 'one who is in the middle of all.'

MANTRA. 4.

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रामितेरपीतेर्वा मिनोति ह वा इदꣳ सर्वमपीतिश्च भवति य एवं वेद ॥ ११ ॥

सुषुप्तस्थानः Suṣuptushânah, the Lord of Deep Sleep. प्राज्ञः Prâjñah, prâjña. मकारः Markârah, is called म M. तृतीया Tritîyâ, third. मात्रा Mâtrâ, aspect. मितेः Miteh, because it is Miti—He who carries within. Prâjña carries the jîva into the Âtman, within the âtman. अपीतेः Apîteh, because it is Apîti—He who destroys all consciousness of objects outside one's self. वा Vâ, or. मिनोति Minoti, measures. He pervades with his rays of consciousness all objects and jîvas, though atomic in size, knows all the objects that exist within the cosmic egg, but not those which are beyond it. Jîvas are like suns, and know everything within the egg through their rays of consciousness, as the sun pervades everything through His rays. ह Ha, indeed. वै Vai, verily. इदम् Idam, this. सर्वम् Sarvam, all. अपीतिः Apîtih, destroyer of the world of sorrow, &c. च Cha, and. भवति Bhavati, becomes. यः Yah, who. एवं Evam, thus. वेद Veda, knows,

4. (U[11]). The Prâjña, the Lord of deep sleep, is designated by the letter म M. This is the third aspect. He is called म M, because he is Miti or carrier of the Soul into the inmost; or because He is Apîti or destroyer of all external consciousness. Verily he prevades all and destroys all sorrow, who knows thus.—29.

MADHAVA'S COMMENTARY.

The word मिति comes from a root meaning "carrying into the interior"! (By His embrace, He carries all jîvas into Himself).

(Having explained the above three Upaniṣad verses in his own words, Śrî Madhva now quotes Brahma Târka in support of his interpretation).

We find in the Brahma Tarka the following :—"The Lord is called adhyakṣara because He is greater than all, and is eternal, and since all the parts of the Lord are equally infinite and full, He is called adhimâtra (He whose every portion is an infinity). The word mâtrâ means part. The Viṣṇu is called Omkâra, because he is symbolised by the syllable Om. The first letter of Om, *i.e.*, अ suggests *âpti*, the Fetcher, because Viśva *brings* all objects to the jîva. It is also called अ because it has a beginning (âdi), since Viśva arises either from Prâjña or Taijasa. Though the Lord is beginning-less, yet in this sense He is said to have a beginning. The worshipper of Viśva gets mukti consisting of the True Knowledge and Bliss : and attains all objects of desires. The Lord of dream called Taijasa is symbolised by उ, because this letter suggests utkarṣa, namely, He who withdraws the jîva from all objects except the mind : or because it recalls the world ubhaya, namely, He who produces a *two-fold* effect, *i.e.*, withdraws the jîva from external contacts and revives all mental or internal impressions. He is called utkarṣa because He *withdraws* (uddhritya) jîva from the misconception of identifying itself with the body and draws it (karṣati) to the sphere of dreams (which is nearer the self than the external world). This is the idea latent in the word utkarṣa when applied to Taijasa. He who knows Taijasa thus, gets eternal wisdom, by separating himself from his body and there is no break in his knowledge ; such a person becomes as an arbitrator or moderator or madhyastha or remaining in middle among the Mukta jîvas even, because of the intensity of his love for all and freedom from all faults of partiality, &c. The Prâjña is called Miti, because He makes jîvas *enter into* Himself, for *mânam* means making a thing to enter within. Prâjña is called mânam because He draws in the jîvas within Himself, and overpowers their consciousness. He is called Apîti also because He destroys all sorrows. The knower of Prâjña likewise, when liberated, pervades all, and destroys all sorrows of others, &c. The pervasion of this liberated jîva is through his rays ; and though all jîvas are atomic and so an atom cannot pervade another atom, yet the mukta jîva is said to be all-pervading, because by his light (vibration) he pervades all, *i. e.*, by his knowledge of all he prevades, as if, all. This pervasion of the Mukta human jîvas stops with the shell of the cosmic egg, he cannot go beyond that : (He pervades everything within the cosmic egg). Beyond the cosmic egg, the Deva Muktas pervade with their light. Thus in the state of Mukti, all objects *within* the egg are known to the human jîva : they are within the scope of his knowledge."

KÂRIKÂ-VERSE 5.

अत्रैते श्लोका भवन्ति ।

अत्र Atra, on this. एते Ete, these. श्लोकाः Ślokâḥ, verses. भवन्ति Bhavanti are. On this there are the following verses.

विश्वस्यात्वविवक्षायामादिसामान्यमुत्कटम् ।
मात्रासंप्रतिपत्तौ स्यादाप्तिसामान्यमेव च ॥ १९ ॥

विश्वस्य Visvasya, of the Visva. अत्व-विवक्षायाम Atva-vivakṣâyâm, in desiring to explain the appropriateness of His being called *a* अ or to meditate on the अत्व *a*-ness of Visva, to explain the a-ness (âtva) of Visva आदि Âdi, beginning. सामान्यं Sâmânyam, similarity. उत्कटं Utkaṭam, clear, distinct. मात्रा Mâtrâ, (of) a part of the Lord as Visva. संप्रतिपत्तौ Sampratipattau, in performing meditation. आप्ति, Âpti, fetching. सामान्यं Sâmânyam, similarity. एव Eva, even. च Cha, and.

5. (K[19]) In meditating on the *a*-ness of Visva the worshipper attains similarity with the *Âdi*-hood of Visva, it is clear. By meditating on this part of the Lord as Visva one further attains similarity with Him in his quality of âpti also. The worshipper of Visva gets similarity with Him in having a beginning (âdi) and in being a fetcher (âpti).—30.

MADHVA'S COMMENTARY.

The words mâtrâ-sampratipattau mean meditating on a portion of the Lord. The Visva has a beginning (on awaking from deep sleep, the Prâjña is the beginning of Visva, and on awaking from dream, the Taijasa is such beginning). The worshipper of Visva also acquires this state of आदिमत्व or having a beginning.

Note.—" He becomes that on which one constantly meditates "—is a well-known occult formula. Therefore, if one meditates on Visva as having an âdi, he himself becomes an âdi: if he meditates on Him as apîti, he himself becomes an apîtî. By constant meditation on an ideal, one becomes that ideal. The worshipper of Visva becomes similar to Visva, *brings* all objects to the soul in waking state, and is called apîtî or the Fetcher, so the worshipper of Visva becomes an Apîti, *i.e.*, can fulfil the desires of others, and can bring all objects which they desire, and as Visva is âdi or has a beginning, so the worshipper of Visva becomes an âdi. Thus he attains these two kinds of similarity with Visva, namely, he acquires the power of telergy or bringing all objects from the most distant places even, and thus satisfying the desires of others, and becoming an âdî himself, the power of coming out of deep sleep or dream at will. He can regulate the time of his waking to a minute. These two-fold powers, one for himself and one for others, are the result of meditating on Visva as *a*-ness.

KÂRIKÂ-VERSE 6.

तैजसस्योत्वविज्ञाने उत्कर्षो दृश्यते स्फुटम् ।
मात्रासंप्रतिपत्तौ स्यादुभयत्वं तथाविधम् ॥ २० ॥

तैजसस्य Taijasasya, of Taijasa. उत्व-विज्ञाने Utva-vijñâne, on understanding the u-ness of Taijasa. उत्कर्षः Utkarṣah, drawing in. दृश्यते Dṛiśyate, is seen. स्फुटं Sphuṭam, clearly. मात्रासंप्रतिपत्तौ Mâtrâ-sampratipattau, on meditation on a portion (*i. e.*, on Taijasa). स्यात् Syâd, takes place. उभयत्वं Ubhayatvam, bothness. तथाविधं Tathâ-vidham, similarly.

6. (K[20]) On understanding the *u*-ness of Taijasa, there takes place the distinct manifestation of the quality of utkarṣa (attraction) in the

worshipper; similarly by meditating on this portion of the Lord, there takes place the bothness (the integrity and want of hiatus of knowledge of the waking and dream states.).—31.

Note.—By understanding this portion of the Lord, first there takes place utkarṣa or expansion of consciousness, and by meditating on it, the power of functioning in *both* states is acquired. The worshipper attains similarity with Taijasa both in the attribute of utkarṣa, *i.e.*, in being capable of drawing all towards him and in putting them to hypnotic sleep, and in the quality of ubhayatva, *i.e.*, in retaining unbroken consciousness of the waking and dream states. There is no hiatus or gap in his consciousness. Here also the powers acquired are two-fold, one subjective, the other objective. The objective power is called utkarṣa or forcible drawing another from the waking state and sending him to sleep or dream world—the power of hypnotism. The subjective power is ubhayatva—both-ness—the unbroken memory of dream and waking consciouness.

KÂRIKÂ-VERSE 7.

मकारभावे प्राज्ञस्य मानसामान्यमुत्कटम् ।
मात्रासंप्रतिपत्तौ तुलयसामान्यमेव च ॥ २१ ॥

मकारभावे Makâra-bhâve, by understanding the *m*-ness. प्राज्ञस्य Prâjñasya, of the prâjña. मनसामान्यं Mâna-Sâmânyam, similarity of measure. उत्कटं Utkaṭam, distinctly. मात्रासंप्रतिपत्तौ तु Mâtrâ-sampratipattau tu, but on meditating on this portion of the Lord. लयसामान्यं Laya-sâmânyam, similarity of absorption. एव Eva, even. च Ch, and.

7. (K[21]) By understanding the *m*-ness of Prâjña there takes place the clear perception of mânam; but by meditating on this aspect of the Lord there arises similarity of laya with the Lord—32.

Note.—Similarly the worshipper of Prâjña attains the two-fold power, one subjective and the other objective. The objective power is called Mâna or the power of entering into another consciousness. In utkarṣa the subject is sent to sleep, and it is through suggestion that the hypnotiser works on him. In this higher form of control called Mâna—he enters, as if into his very being: and the personality of the subject temporarily merges into the personality of the Yogin. This power of Mâna would throw in the seeds of thought into the very causal body of the soul of another. It is not working through suggestion (as in hypnotic sleep) but through the causal body. The subjective power acquired is that of Laya—namely, carrying the memory through this dreamless sleep state. This is called "similarity of Laya with the Lord." For as the Lord in the Laya state retains his memory and consciousness, so does the worshipper of Prâjña. "The similarity of Laya with the Lord"—has another meaning also, namely, destruction of all sorrows and arising of happiness. As there is Laya of all sorrows in the Lord, so his worshipper also transcends sorrow and enjoys bliss.

KÂRIKÂ-VERSE 8.

त्रिषु धामसु यत्तुल्यं सामान्यं वेत्ति निश्चितम् ।
स पूज्यः सर्वभावानां वंद्यश्चैव महामुनिः ॥ २२ ॥

त्रिषु Triṣu, in the three. धामसु Dhâmasu, in the states or forms. यत् Yat, what. तुल्यं Tulyam, equal. सामान्यं Sâmânyam, simiiar. वेत्ति Vetti, (who)

knows. निश्चितं Nischitam, firmly. स Sa, he. पूज्यः Pujyaḥ, respected. सर्वभावानां Sarva-bhâvânâm, of all creatures. वन्द्यः Vandyaḥ, honoured. च एव Cha, eva, and even. महामुनिः Mahamuniḥ, a great sage.'

8. (K.[22]). He who knows firmly what is common and what is equal (between the jîva and the Lord) in these three states, becomes honored and respected by all beings, he becomes a great sage.—33.

Note.—Not only the worshipper of the Lord in His three aspects acquires such powers, but even the person who has this knowledge of three-fold aspect of the Lord and His similarity with the jîva in those respects, is honoured as a great sage.

KÂRIKÂ-VERSE 9.

अकारो नयते विश्वमुकारश्चापि तैजसम् ।
मकारश्च पुनः प्राज्ञं नामात्रे विद्यतेऽगतिः ॥ २३ ॥

अकारः A-kâraḥ, the syllable अ. Visva designated by अ. नयते Nayate, leads. विश्वं Visvam, to Visva. Visva directs him who worships Him as अ to Himself: similarly. उ कारः U-karaḥ, the syallable उ. Taijasa represented by उ. च अपि Cha api, and also, तैजसं Taijasam, to Taijasa. मकारश्च Makaraścha, and the syllable म. पुनः Punaḥ, again. प्राज्ञं Prâjñam, to Prâjña न Na, not अमात्रे Amâtre, in the Impartible. विद्यते Vidyate, takes place. अगतिः agatiḥ, want of entering, want of comprehension.

9. (K.[23]). The letter अ leads to Viśvam; the letter उ to Taijasa; the letter म to Prâjña; nor is there non-approach to the Turîya the Impartible.—34.

MADHVA'S COMMENTARY.

The words are na vidyate agatiḥ. The अ is elided by sandhi. The sense is that as Viśva and other aspects of the Lord are approachable by the devotee, so also is the Turîya. He is not beyond the reach of His devotee or His worshipper. The Turîya is called impartible, because He is not like the Viśva and the rest who daily separate from each other and become again united to each other, (in deep sleep with Prâjña). (Objection). The Viśva and the rest incite the jîva to wordly activity and functioning and they are causes of all practical worldly (vyavahâra) activities; but the Turîya is the cause of no such functioning of the jîva or of practical worldly activity. Therefore, the Turîya is Unapproachable and Incomprehensible. (Ans). This doubt is answered by the Kârikâ by saying agatir na vidyate—the Turîya is not Unapproachable. Admitting that by this analysis of na vidyate gatiḥ into na vidyate agatiḥ, you may say that the Turîya is also approachable: but then arises another objection. In the case of Viśva, &c. we see that separate letters are mentioned as leading to these. Thus अ *leads* to Viśva, उ leads to Taijas, म leads to Prâjña: but no letter is mentioned in the Kârikâ as leading to the Tûrîya. (To this the author answers). The âtman or the Lord himself here leads the soul: because in the last verse of the Upaniṣad we find âtmaiva âtmânam saṁviśati "the Self leads the Self to the Self." The leader here is therefore *âtmâ* in its entirety and not any aspect or portion of it. This saying of the Upaniṣad "that the Self leads the Self to the Self" is an additional reason for holding that the Turîya is approachable; and that the proper analysis of the second line of the above Kârikâ is vidyate agatiḥ.

Another text says "He who knows that the worshipper of Viśva, &c. by meditating on them as अ, &c., partakes in their attributes of âdi-hood. âpti-hood', &c., and the worshipper becomes similar with the worshipped, himself becomes the honoured of all."

The three similarities become in a sense equalities, when the soul attains mukti. In that state there is no difference between these similarities (or those of the Lord).

[Thus the âdi-sâmânya and apti-sâmanya are taught of the jîva by Upaniṣad verse 9 which declares that he obtains (âpnoti) all desires and becomes an anâdi, "having beginning." Similarly utkarṣa-sâmânya and ubhaya-sâmanya are taught in verse 10, where the jîva is said to become Ever-wise and a Judge. The mâpa-sâmânya and Laya-Sâmânya are also taught in verse 11, where the jîva is said to become the Pervador of all, and Destroyer of all sorrows. All these three-fold similarity of the jîva with the Lord, becomes equality, only then when the jîva attains mukti. In states other than mukti, it is a mere similarity without equality].

The Turîya is called amâtra or "impartible" because there is no diurnal separation from it (as in the case of Viśva and Taijasa which daily merge into the Prájña and daily come out of it).

[*Note.*—The Turîya is not the cause of the waking and other states also.]

Though the Turiya is not the agent or the producer of the waking and other states, yet he becomes approachable to the Wise. (The Jñânîs know the Turîya).

It is stated in the Âtma-Saṁhitâ :—"The jîva in the state of Release gets similarity with the Lord as regards the attributes of âdimatva, &c., and equality as regards not being subject to modification (before mukti there is similarity only). The Turîya is said to be amâtra or impartible in the sense that there is not daily separation from Him (as in the case of Viśva and Taijasa fram Prâjña.)"

FOURTH KHANDA.

MANTRA I.

अमात्रश्चतुर्थोऽव्यवहार्य्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार आत्मैव संविशत्यात्मनाऽऽत्मानं य एवं वेद य एवं वेद ॥ १२ ॥

अमात्रः Amâtraḥ, without measure. चतुर्थः Chaturthaḥ, fourth. अव्यवहार्यः Avyavahâryaḥ, beyond worldly experience, not perceptible to one immersed in Saṁsâra, but an object of experience to the released. प्रपञ्च Prapañcha, fivefold universe, the world, the evil. All spread out. उपशमः Upasamaḥ, cessation, the highest bliss, the destroyer शिवः Śivaḥ, blissfull, free from sorrow and full of joy. अद्वैतः Advitaḥ, without duality, the destroyer of false knowledge. एवम् Evam, thus. ओंकारः Oṁkâraḥ, the Oṁkâra, the Nâda. आत्मा Âtmâ, Âtmâ. Being or becoming an Âtman or self only, repudiating the false notion of being body, &c. एव Eva, only. संविशति Saṁviśati, he completely enters. आत्मना Âtmanâ, by the Supreme Âtman, through the grace of the Supreme Self. आत्मानं Âtmânam, into tbe Âtman, the Turîya. यः Yaḥ, who. एवं Evam, thus. वेद Veda, knows.

1. (U [21]). The partless fourth is not an object of experience to the unredeemed. He who knows Him, resembles Him in becoming inscrutable to the unredeemed; in becoming a destroyer of all bodily bonds; in getting bliss, and in destroying false knowledge. For such is Oṁkâra. He who knows thus, becomes an Âtman pure and simple, and through the grace of the Supreme Self enters into that SUPREME SELF.—35.

MADHVA'S COMMENTARY.

The phrase "âtman even"—"atmaiva" of the Upaniṣad text means becoming even the Self, *i.e.*, experiencing that the Self is not dependant upon others and removing all wrong notions about it (such as identifying it with body, &c.) The phrase "through the self—"âtmanâ"—means 'through the grace of the Supreme Self." The worshipper enters into the Supreme Self, the Turîya, through the grace of the Supreme Self Himself.

[*Note.*—This khaṇḍa establishes that the Turîya as nâda. It also declares what is the result when a person realises the Turîya as Nâda].

(*Note.*—In the previous part of this Upaniṣad in verse 7, the, Turîya has been described as avyavahârayam and transcendental, &c., and now the present verse reiterates the same idea by saying that Turîya is transcendental. Why this tautology? This objection is answered by the commentator thus).

As in the previous mantras, the similarity between the attributes of the Viśva, &c., and of their worshipper was shown (such as since the Viśva is âdimat the worshipper of Viśva also becomes âdimat), so to complete the description, it was necessary to point out the *similarity* between the Turîya and His worshipper. Therefore, the repetition of the words "transcendental, &c.," in this verse. (The worshipper of the Turîya who is avyavahârya, becomes himself avyavahârya.)

(Lest the phrase "advaita Oṁkâra" of the verse may be mistaken to mean "the undivided entire Om denotes Turîya," the commentator says.)

"Knowing Hari the supreme goal as the Turîya called also the Nâda, the worshipper enters into Him alone, being pure in form and similar to Him in his soul, (with this exception) that his knowledge, bliss and power are never equal to those of Hari, but inferior to Him, for even a soul in the state of Mukti is still under the dominion of the Lord, and is not absolutely independent."

KÂRIKÂ-VERSE 2.

अत्रैते श्लोका भवन्ति ।

Atraite Ślokâ bhavanti. On this there are the following Ślokas.

ओंकारं पादशो विद्यात् पादा मात्रा न संशयः ।
ओंकारं पादशो ज्ञात्वा न किञ्चिदपि चिन्तयेत् ॥ २४ ॥

ओंकारं Omkâram, the Oṁkâra, the Lord in His three-fold aspects as Viśva, &c. पादशः Pâdśâḥ, according to the three pâdas or feet विद्यात् Vidyât, let one know. पादाः Pâdâḥ, the pâdas. मात्राः Mâtrâḥ, the portions. Let him know that the Lord Oṁkâra is designated by His various parts as अ उ and म. न संशयः Na saṁśayaḥ, undoubtedly. ओंकारं Oṁkâram, the Lord Oṁ kara, the Turîya. पादशः Padaśaḥ, as a part, as the nâda, the eternal sound. ज्ञात्वा Jñâtvâ, having known. न किंचित् Na kiñchit, nothing whatsoever. अपि Api, even. चिन्तयेत् Chintayet, let him think. He thinks. Entering into the Lord he enjoys bliss. He thinks or is anxious for nothing.

2. (K. [24]) Let him learn the Oṁkâra in its various feet ; the feet are verily the portions (or aspects of the Lord called Viśva, &c.) He who knows the Oṁkâra as *the* foot (called the Turîya has no further anxieties (but enjoys bliss)—36.

KÂRIKÂ-VERSE 3.

युंजीत प्रणवे चेतः प्रणवो ब्रह्म निर्भयम् ।
प्रणवे नित्ययुक्तस्य न भयं विद्यते क्वचित् ॥ २५ ॥

युंजीत Yuñjîta, let him join or fix. प्रणवे Praṇave, in the Praṇava, the ineffable word Om ; so called because it leads and guards (praṇayana) the three states of waking, dreaming and sleep, &c. The four-aspected Hari. चेतः Chetaḥ, mind. प्रणवः Praṇavaḥ, the Praṇava. ब्रह्म Brahma, Brahman. निर्भयं Nirbhayam, the Fearless. प्रणवे Praṇave, in the Praṇava. नित्ययुक्तस्य Nitya Yuktasya, constantly joined or harmonised. न Na, not. भयं Bhayam, fear. विद्यते Vidyate, takes place. क्वचित Kvachit, ever.

3. (K[25]). Let him concentrate his mind in the Praṇava ; for Praṇava is the Fearless Brahman. The soul that has harmonised itself with Praṇava, never feels any fear.—37.

MADHVA'S COMMENTARY.

The Viṣṇu in His four-fold aspect as Viśva, &c., is called Praṇava also : because He controls or leads (praṇayana) the waking, &c., states of the jîva.

Note.—The concentration taught herein is not confined to the Turîya alone; but to all the *four* aspects of Viṣṇu.

KÂRIKÂ-VERSE 4.

प्रणवो ह्यपरं ब्रह्म प्रणवश्च परं स्मृतः ।
अपूर्वोऽनंतरोबाह्योऽनपरः प्रणवोऽव्ययः ॥ २६ ॥

प्रणव: Praṇava, the Praṇava. हि Hi, verily. अपरं Aparam, the later in time: the recent. ब्रह्म Brahma, the Brahman, the Great. The manifestations of Brahman as Praṇava, *i.e.*, as Viśva, Taijasa, &c., are subsequent or apara in order to His manifestation as Vâsudeva, &c. प्रणव: च Praṇavaḥ Cha, and the Praṇava. परं Param, the ancient avatâras like Vâsudeva, &c. स्मृत: Smṛitaḥ, is said. अपूर्व: Apûrvaḥ, causeless; beginning-less. अनन्तर: Anantaraḥ, destruction-less: antar means destruction. Or the Inmost: there is no other object in the universe as Inmost as He, for He dwells in the hearts of all. अबाह्य: Abâhyaḥ, there is nothing external to Him: the utmost. अनपर: Anaḥparaḥ, He who has no creator: He who has no another above Him. प्रणव: Praṇavaḥ, the Praṇava. अव्यय: Avyayaḥ, the Unchanging.

4. ([26]) The Praṇava is the recent manifestation of Brahman, the Praṇava is the oldest manifestation of Him as well. The unchanging Praṇava is the Causeless, the Inmost, the Uttermost, the Uncreate and the Changeless.—38.

MADHVA'S COMMENTARY.

The same four-aspected Praṇava is called Brahman also because of its greatness (the root meaning of Brahman is great).

The Lord is called Oṁkâra, because He is designatad by Oṁ. The meanings of Oṁ given in the Śruti as "that which has a beginning," &c., should not also be rejected, because the Śruti expressly teaches it so.

The Praṇava is called apûrva because He has no one pûrva or prior to Him. He is called Anantara, because He has no antara or loss or annihilation. He is called Anapara because He has no one else above Him, He is perfectly independent; there is absence of dependence on others in Him. Literally it means, He who has no other (apara) as His preserver. (He is not only self-existent, but stands in need of no one else to preserve and continue His existence). He is called "abâhya" or having nothing outside of Him, because He is all-pervading. He who knows Praṇava as such gets complete liberation.

(Lest one should fall into the mistake that Vâsudeva, &c., are anterior avâtaras of Viṣṇu and consequently of greater power, than Viśva, etc., the subsequent avâtaras, the commentator quotes Brahma Tarka).

"When the one and the same Viṣṇu is called Para and Apara, it does not mean the Higher and the Lower Viṣṇu: nor does it mean that the past and the present manifestations of Viṣṇu differ in efficacy and power. There is no such difference at all. A manifestation prior in time, is called Para, and one subsequent in time, Apara. In fact, these two words do not mean here the Higher and the Lower—but the anterior and the subsequent." (Brahma-Tarka).

The sense of the verse "the Praṇava is the Apara Brahma," &c., is that all the avatâras are full, whether Past or Present, there is no deficiency in any, nor superiority of one over the other. All are infinite.

KÂRIKÂ-VERSE 5.

सर्वस्य प्रणवो ह्यादिर्मध्यमंतस्तथैव च ।
एवं हि प्रणवं ज्ञात्वा व्यश्नुते तदनन्तरम् ॥ २७ ॥

सर्वस्य Sarvasya, of all the universe. प्रणव: Praṇavaḥ, the Praṇava. हि Hi, verily. आदि: Âdiḥ, the beginning, the cause or the Creator. मध्यम् Madhyam, the middle, the preserver. अन्त: Antaḥ, the end : the Destroyer. तथा एवच Tatha eva cha, as well even. एवं Evam, thus. हि Hi, verily. प्रणवं Praṇavam, the Praṇava. ज्ञात्वा Jñâtvâ, having known. व्यश्नुते Vyaśnute, reaches fully : pervades. तद् Tad, Him, the Brahman. अनन्तरं Anantaram, the Inmost.

5. (K[27]) The Praṇava is the creator of the whole universe, its preserver and destroyer as well. Thus knowing the Praṇava, one reaches finally the Inmost Brahman.—39

KÂRIKÂ-VERSE 6.

प्रणवं हीश्वरं विद्यात् सर्वस्य हृदये स्थितम् ।
सर्वव्यापिनमोंकारं मत्वा धीरो न शोचति ॥ २८ ॥

प्रणवं Praṇavam, the Praṇava. हि Hi, verily. ईश्वरं Iśvaram, the God. विद्यात् Vidyât, let him know. सर्वस्य Sarvasya, of all. हृदये Hridaye, in the heart. स्थितं Sthitam, residing, staying He is the minutest as dwelling in the heart of all. सर्वव्यापिनं Sarva-vyâpinam—All-pervading and consequently the greatest of all. ओंकारं Oṃ-kâram—the Oṃ-kara. मत्वा Matvâ, having realised in mind. धीर: Dhîraḥ, the wise. न Na, not. शोचति Śochati, grieves.

6. ([28]) Let him know that the Praṇava is the God residing in the hearts of all beings. The wise having realised the Oṃ-kâra as all-pervading does not grieve.—40.

KÂRIKÂ-VERSE 7.

अमात्रोऽनन्तमात्रश्च द्वैतस्योपसमः शिवः । ओंकारो विदितो येन स मुनिर्नेतरो जनः । स मुनिर्नेतरो जनः ॥ २९ ॥

अमात्र: Amâtraḥ, partless : without difference. अनन्त मात्र: Ananta-mâtraḥ, having an infinite number of parts. द्वैतस्य Dvaitasya, of the duality or false knowledge. उपसम: Upaśamaḥ, the remover, destroyer. शिव: Śivaḥ, auspicious, the blissful, free from sorrow, and whose form is bliss and joy. ओंकार: Oṃ-kâraḥ The Oṃ-kâra, the Hari in His four aspects of Viśva. विदित: Viditaḥ, known. येन Yena, by whom. स: Saḥ, he. मुनि: Muniḥ, the sage, the knower of aparokṣa. न Na, not इतर: Itaraḥ, any other. जन: Janaḥ, person.

7. (K[29]) He who knows the Oṃ-kâra as partless and yet full of infinity of parts, as the destroyer of all false knowledge and blissful, is verily a sage and no one else : he is verily a sage and no one else.—41.

MADHVA'S SALUTATION.

I praise Viṣṇu, who has the forms of Viśva, &c., wisdom and bliss, who though one and without difference, has yet a four-fold aspect in the world.

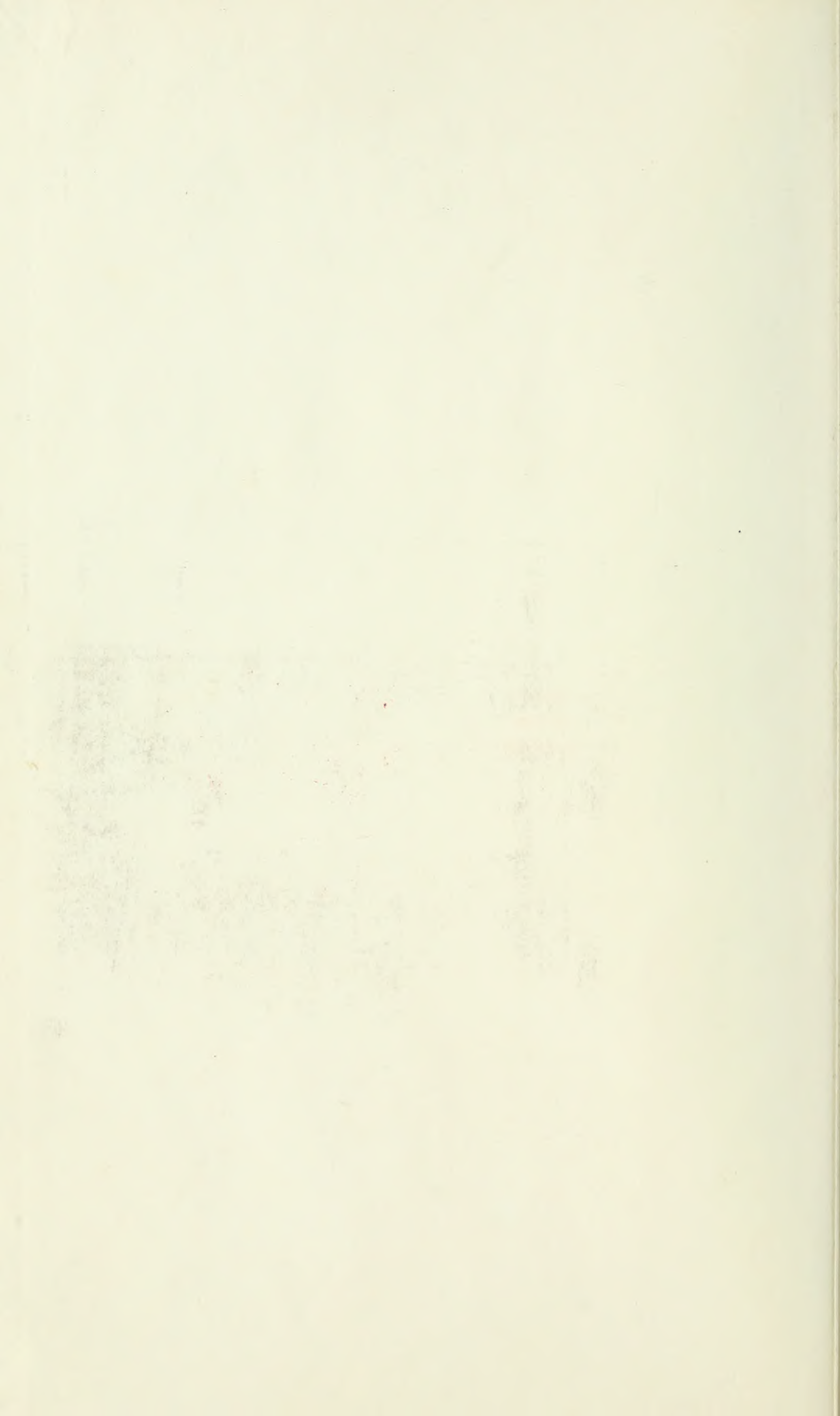
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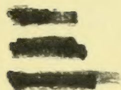
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